

MISSIONS

An International Baptist Magazine

SEPTEMBER 1946

ANSWER THEIR
PRAYERS



In This Issue

LIFE BEGINS AGAIN IN WAR SHATTERED POLAND

VOLUME 37

By Edwin A. Bell

NUMBER 7

Picture reproduced by courtesy
of American Relief for Holland
See page 188



Dr. Edwin A. Bell (*right*), European Representative of the ABFMS, inspecting surplus army supplies bought with Northern Baptist World Relief funds.

Needed

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New York 16, N. Y.

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THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where were over 1,000 baptized before December, 1945?
2. Who said, "Only changed men can change the world"?
3. How many Northern Baptist ministers served as chaplains?
4. Who was assassinated on the streets of Shanghai?
5. Who is a native of Sao Paulo, Brazil?
6. What was adopted at San Francisco a year ago?
7. What church passed the 1,000 mark in membership?
8. What comes on the first Friday in May?
9. Where are 5,000,000 children badly underfed?

NOTE.—The current contest begins with this issue September and runs through June, 1947, and is open only to subscribers.

10. What had a high standing as a hospital before the war?
11. Who died on Easter Sunday in Tokyo?
12. What deserves to be read in every church?
13. How many bilingual pastors are under appointment?
14. Who is a wood carver of no mean ability?
15. Who have a dark complexion with straight black hair?
16. Who died in a Japanese internment camp?
17. Who will be recorded in history as the savior of Russia?
18. Who is Stephen Lombard?

Rules for 1946-1947

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1947 to receive credit

The Front Cover

The front cover is a reproduction of the poster painted by Douglass Crockwell for American Relief for Holland in its appeal for funds, used clothing, and volunteers for relief in Holland. It was awarded the gold medal of the Art Director's Club of New York City as the best poster of the year.

MISSIONS

An International Baptist Magazine

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For subscription rates see page 440

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SEPTEMBER, 1946

No. 7

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In Need of a Change

CARTOON NUMBER 133 BY CHARLES A. WELLS



DURING the lifetime of our generation and particularly during the past few years, a thousand changes have come to our world. There have been changes in laws, in geographical frontiers, in rulers and governments, in human values, and in moral standards. Not one of these changes has made a better world. How tragic that men seem to avoid the one and only change that will really produce a better world.

What is needed is a change of heart!

If that could be experienced, all the remaining transformations that the modern world must make would not be so difficult. But the old systems of savage economic rivalry and global imperialisms, even though they face the alternative of total destruction or transformation into a new society of cooperation and good will, continue to keep the world in mortal fear because men's hearts will not yield. Selfishness, the lingering poison of racialism, the menace of resurgent nationalism, these will never be cured by diplomacy or economic theories or new political doctrines.

Peace, justice, good will, happiness, prosperity, cannot come into our world unless men's hearts are changed. This is today's challenge to the Christian church and the Columbus meeting of the Federal Council of Churches (see April issue pages 283-287) made that unmistakably clear.—CHARLES A. WELLS.

WHO'S WHO

In This Issue

► OSCAR E. ANSHUS is a chaplain in the U. S. Army whose service took him to Northern Norway. He is stationed at Camp Kilmer, N. J.

► EDWIN A. BELL is the Foreign Mission Board's Special Representative in Europe.

► ELMER A. FRIDELL is Foreign Secretary of the American Baptist Foreign Mission Society. He returned from his extended survey tour of the Far East in July.

► R. DEAN GOODWIN is the Home Mission Board's Secretary of Public Relations.

► LUCIA P. HANSON is the wife of Prof. Victor Hanson of the University of Shanghai.

► ELANORE HURLBURT is the wife of Rev. Ward B. Hurlburt, pastor of the First Baptist Church of Jamaica, N. Y.

► REUBEN A. OLSON is Secretary of the Northern California Baptist State Convention.

► HERBERT M. RANDALL is a missionary in Assam, in service since 1945.

► ADA P. STEARNS is Secretary of Literature and Publicity of the Woman's Foreign Mission Board.

LETTERS

From the Editor's Mail Bag

I note that the following is the policy and neglect of MISSIONS. It emphasizes the fruits of the work of the spirit of Christ that comes to pass when a person is cleansed by the blood of Christ in true and humble repentance of his sins; hardly ever does it give a place to the Bible and expositions of it that a Christ-centered magazine ought to do, pointing to Christ as the unique way of salvation. This is impossible because MISSIONS has a policy of compromise which must endeavor to please all and offend none. Therefore it disobeys the command of the Word of God that says, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate,



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OSCAR W. HENDERSON, President

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Philadelphia 45, Pa.

saith the Lord, and touch not the unclean thing." You may be an unbeliever yourself because you do not believe that Christ is uniquely the only means of redemption. But if you are a Christian, why don't you obey the

command of Christ and separate yourself from unbelievers in the Northern Baptist Convention, honor the Word and Christ in your magazine and tell of the work of the Spirit of Christ in redeeming souls as well as the acts of

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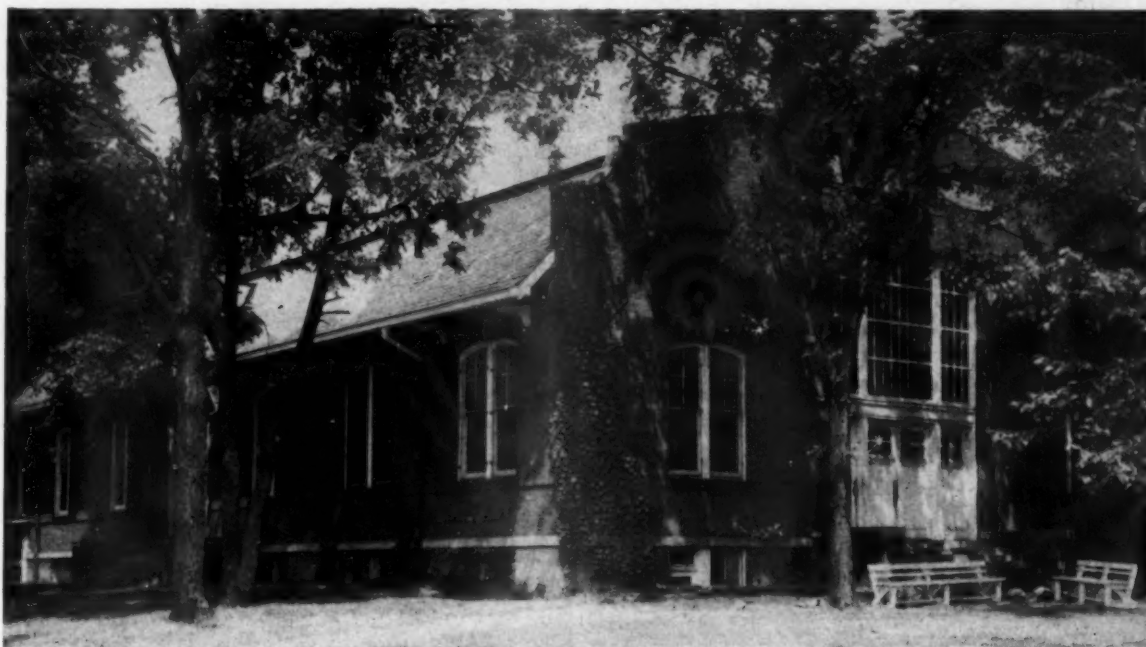
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The Franklin College gymnasium, affectionately known as "The Old Gym." The benches in front intimate that the alumni are coming for a campus reunion and they want benches under the trees where they can sit and talk over old times.

The Franklin College campus trees constitute its greatest beauty. The campus was originally a forest and more than 30 varieties of trees are to be found here. The ivy gives an added touch of beauty. If you love athletics as well as natural beauty and books, Franklin College offers a unique combination. *The fall semester opens September 9, 1946.*

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FRANKLIN COLLEGE

FRANKLIN
INDIANA

charity of "born again" Christians. Please publish this letter. Do you dare to? — *Rev. Edwin S. Marston, West Rutland, Vt.*

NOTE.—MISSIONS has always assumed that its subscribers were Christians and not unbelievers, and hence that they believed, as does MISSIONS, that "Christ is uniquely the only means of redemption." Circulating among such a constituency MISSIONS naturally places greater emphasis on "the fruits of the work of the Spirit of Christ" and tries to interpret the mission-

ary enterprise in all its global phases, purposes, and relationships. —*Ed.*

We still believe MISSIONS is doing a swell job. —*Rev. J. W. Brougher, Jr., Glendale, Cal.*

For about three years I received MISSIONS at a camp for conscientious objectors. In my opinion it is one of the finest in the religious field. Its strength and vigor was reassuring at a time when it seemed that religion had surrendered to militarism. It was one of the very few publications that realized

that Americans and Christians in general are not all angels. —*Glenn Mallison, Earlham, Ind.*

I have been a pastor in the territory of the Northern Baptist Convention only seven months, having come here from the South. During these months I have greatly enjoyed MISSIONS. It is the finest publication in the field of missions that I have been privileged to read. —*Rev. J. Maurice Trimmer, Huntington, W. Va.*

I have never written you before about my reaction to MISSIONS. So I take this opportunity to express my deep appreciation for its fearless spiritual leadership. It has meant a great deal to me, especially during the war. Its refusal to compromise under any circumstances deepens my respect and confidence. Such leadership is essential to the church in these times of crisis. —*Letitia K. Mintz, Perth Amboy, N. J.*

DO YOU KNOW THAT...



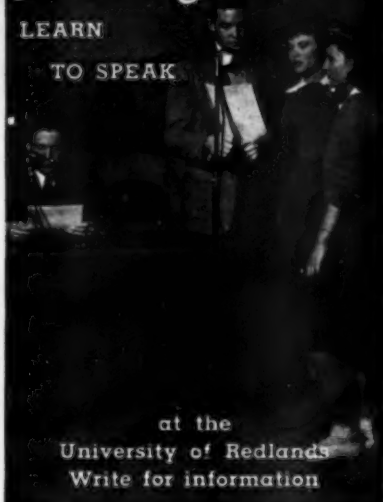
THE CHIN PEOPLE OF BURMA IN 1941 ASKED THE BAPTIST MISSIONARY PRESS AT RANGOON TO PRINT 2,000 HYMN BOOKS. THE WAR PREVENTED DISTRIBUTION. TWO CHIN TEACHERS TRAVELED 400 MILES TO SMUGGLE 100 COPIES PAST THE JAPANESE, HIDING THE BOOKS IN THEIR LONGYIS (SKIRTS). NOW THE CHINS WANT 2,000 MORE.



THE (BAPTIST) UNIVERSITY OF SHANGHAI HAS MOVED BACK TO ITS CAMPUS WITH 50% MORE STUDENTS THAN IN 1937. DURING THE WAR IT CARRIED ON A PRECARIOUS EXISTENCE IN DOWNTOWN SHANGHAI AND KUNMING. RELIEF TRUCKS CARRIED STUDENTS AND BELONGINGS BACK TO THE CAMPUS.

Christian Youth

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Hope for a War-Torn World...

THE CLOSE of the World War is the beginning of a new era in the life of the world. It can be no less than the beginning of a new epoch in the life of our Societies. The freeing of lands where we have long labored brings to us a responsibility and opportunity for which we have been praying and planning.

The Timeless Gospel

For such a time as this we have the timeless truth that alone gives meaning to history and hope to humanity, the gospel of the eternal, righteous, and loving heavenly Father, given to us through Jesus Christ, our risen Lord in whom "dwelleth all the fullness of the Godhead bodily," and through whom the Father is working redemptively to reconcile the world unto Himself.



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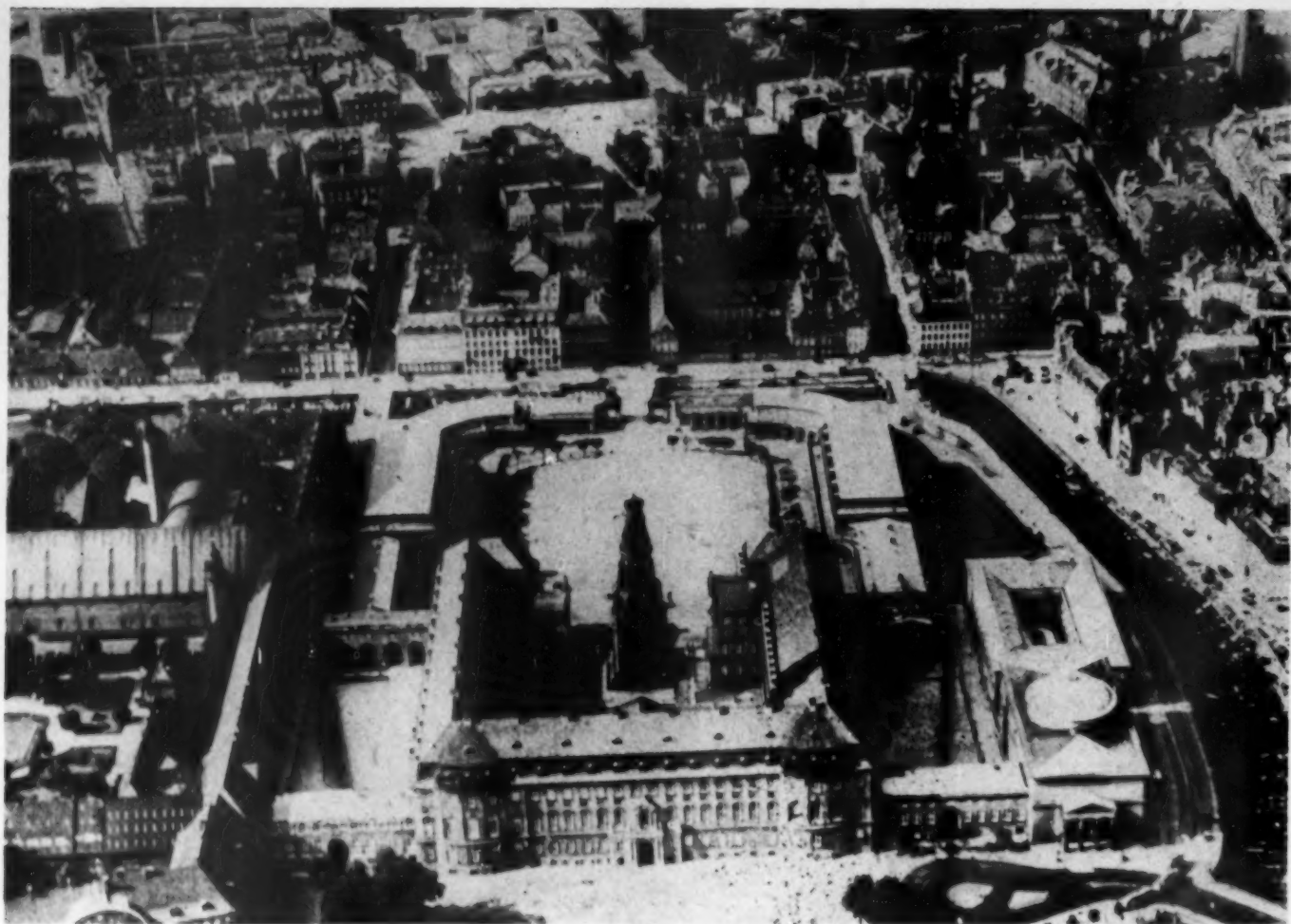
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ANNUITIES — A WAY TO GIVE AND TO RECEIVE • Jesse R. Wilson, *Home Secretary*

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York 16, N. Y.

BUILDING TOMORROW'S WORLD • Annie E. Root, *Treasurer*

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York 16, N. Y.



Aerme Photo

ABOVE: Airplane view of Copenhagen, capital of Denmark, showing the Christianborg Castle

COPENHAGEN AWAITS THE SEVENTH BAPTIST WORLD CONGRESS

Accepting the generous and hospitable invitation of the Baptist Union of Denmark, the Executive Committee of the Baptist World Alliance voted to hold the 7th Baptist World Congress in Copenhagen, July 29-August 3, 1947.

BELOW: *The Executive Committee of the Baptist World Alliance, (including half a dozen visitors) on the steps of Calvary Baptist Church, Washington, D. C., May 29, 1946. In the front row stands President J. H. Rushbrooke and at his right, Secretary Walter O. Lewis*



MISSIONS

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SEPTEMBER 1946

Not Moribund But Very Much Alive



NY Baptist fears that the Baptist World Alliance had become a wartime moribund institution unaware of its postwar responsibilities, were given decent burial by the decision of the Alliance Executive Committee at its meeting in Washington, D. C., May 29, 1946. Three strenuous sessions and attendance from two hemispheres, six countries, and eight Baptist unions or conventions, evidenced its living international character.

Of paramount significance was the decision to hold the 7th Baptist World Congress July 28-August 3, 1947 (*next summer*), in Copenhagen, Denmark. The Baptists of Denmark sent a most cordial invitation. Adequate hotel accommodations, ample food supplies, normal transportation, and Denmark's famous prewar hospitality, have already been restored. A representative Baptist attendance is expected, estimated at 2,000 delegates from Europe and North America, with smaller delegations from Asia, Africa, South America, New Zealand, and Australia.

Similarly important was the appointment of a special committee to restudy the functions and responsibilities of the Alliance in the light of present world conditions, and its relationships not only with its own constituent unions and conventions but also with the growing ecumenical Christian movement whose Protestant expression is the World Council of Churches.

Likewise significant was the decision to send Secretary W. O. Lewis to Germany for an extended fall and winter ministry among the thousands of refugees and displaced persons still confined in refugee camps. Among these people, abounding in misery, helplessness, and despair, are thousands of Baptists from vast areas in Eastern Europe absorbed into Soviet Russia.

Furthermore, a momentous personnel problem faces the Copenhagen Congress. President J. H. Rushbrooke, now in his 77th year, will retire there. A successor must also be found for Secretary W. O. Lewis, now in his 70th year. Never in Baptist history have two vacancies so important occurred simultaneously in the life of one organization. Where are the men to fill them?

Moreover the Copenhagen Congress must consider world issues of exceptional urgency. The refusal of nations to yield their sovereignty is still an obstacle to enduring peace. World order is not yet a reality. Full religious freedom in vast areas is only a mirage. An international bill of rights is urgently needed. Not yet established by the United Nations are the "human rights and basic freedoms" that were so confidently expected when the United Nations Charter was adopted at San Francisco a year ago. (*See MISSIONS, June, 1945, page 307.*) Finally, there must come from Copenhagen a summons to a world wide, sustained, simultaneous, cooperative effort in evangelism. In all of these Baptists are profoundly concerned. They need again to make clear where they stand.

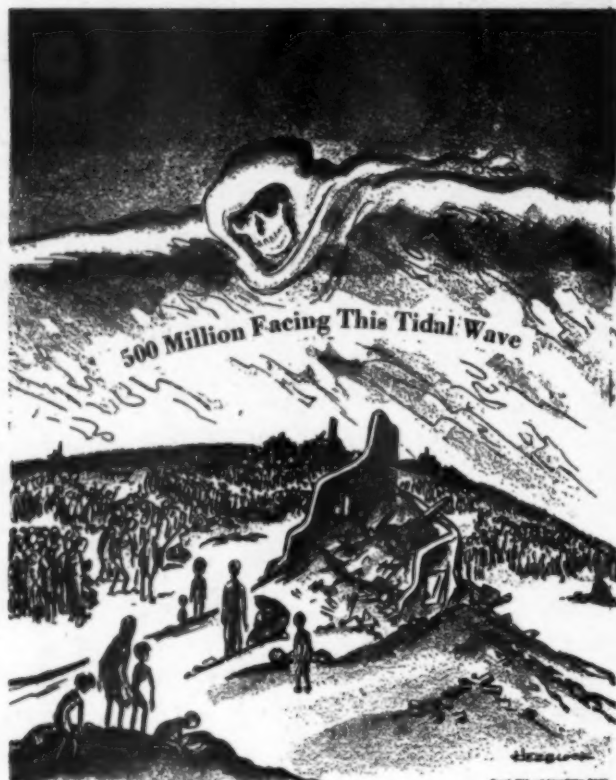
The world fellowship of Baptists has thus survived the disintegrating upheaval of the war. It is indeed stronger than ever. Instead of being moribund, the Baptist World Alliance is very much alive and keenly aware of its postwar obligations. Most gratifying is an evident vigorous determination to maintain the global witness of Baptists, to emphasize anew their historic principles, and to cooperate with all followers of Christ, at a time in world history when all these are more than ever needed. By all preliminary indications the Copenhagen Congress will be the most significant that Baptists ever held.



The World Today



Current Events of Missionary Interest



Both cartoons on this page by courtesy of The Washington Post

A Tidal Wave of Famine and Disease Threatens 500,000,000 People

REPORTS of famine conditions in Europe have been matched by similar reports from China. According to officials of UNRRA (United Nations Relief and Rehabilitation Administration) more than 30,000,000 people in China have passed beyond the hunger stage. They are now actually starving. In Hunan Province 7,000,000 (equal to the entire population of Illinois or California), of its 27,000,000 population are reduced to eating grass, roots, tree bark, and even clay. The countryside has been shaved clean of vegetation. China is suffering from battle devastation, locust plagues, destruction of coastline and river fishing industry, damaged irrigation and canal systems, shortage of farm implements, farm animals, farm labor, and disrupted transportation, all of which affect food supplies. Moreover this year China has experienced a prolonged drought and the rice fields are parched for lack of water. For the first time in 60 years the bamboo plants are in bloom, a phenomenon that is said to occur only in periods of

extreme dryness. Aggravating famine conditions in South China has been an acute epidemic of cholera. In one month more than 700 cholera corpses were picked up on the streets of Canton. When the Japanese evacuated Canton they left behind only one X-ray machine and 48 inoculation needles. On nearby Hainan Island they dismantled a tropical disease institute which had been producing quantities of smallpox, cholera, and typhoid serums. So the American Red Cross, the British Red Cross, and the U. S. Army had to rush in 40 tons of medical supplies and 200,000 doses of anti-cholera serum. Huge as that seems, it was only a fraction of what was really needed. Even with ample medical supplies, hungry, starving people cannot withstand disease. In its appeal to its readers for relief gifts *The New York Times* published this terrifying calculation:

Every second, every time your heart beats, one of 500,000,000 starving people overseas dies of hunger. Only 15 cents will keep a hungry child, woman, or man alive for a day. Keep pace with your heart. Give all you can.

In the meantime the American people continue to eat in luxury and to live in grand postwar style. Nowhere

Are You Having A Hard Time Getting Butter?



do they match the food contributions of the British people for the starving people of Europe and Asia, a condition that led former Mayor La Guardia and now UNRRA Chairman to warn that, "Unless the American people take more drastic action they will never be able again to look the British people squarely in the eye."

A Significant Merger of Three Global Relief Ministries

IN THE interests of economy in operation and efficiency in administration, three Protestant church overseas relief agencies in the United States have been consolidated into a single agency, now known as CHURCH WORLD SERVICE. The three merged agencies were The Church Committee on Overseas Relief and Reconstruction, The Church Committee for Relief in Asia, and The World Council of Churches Service Committee. Northern Baptists have been making substantial contributions to all three through the Northern Baptist World Relief Committee. President of the new agency is Mr. Harper Sibley, well known Episcopal layman of Rochester, N. Y. Four interdenominational organizations, the Federal Council of Churches, the Foreign Missions Conference, the American Committee of the World Council of Churches, and the United Council of Church Women, are sponsoring the new unified agency. Each is represented by five delegates. About 50 Protestant denominations will participate in furnishing funds and relief supplies for the unified agency's services to a hungry, needy, suffering post-war world. It is estimated that at least \$50,000,000 in supplies will be contributed through the unified agency, and an equal amount will be sent by the denominations direct to their churches overseas.

The new name of the agency, CHURCH WORLD SERVICE, is most appropriate. It signifies the ministry of relief to a needy world under the united auspices of the Christian church.

Your Income Tax Helped to Pay The High Cost of Prejudice

THE COST TO THE UNITED STATES GOVERNMENT of evacuating more than 100,000 Americans of Japanese ancestry from the Pacific Coast in the spring of 1942 and their maintenance in concentration camps, euphemistically called "relocation camps," until their closing in December, 1945, has reached the staggering total of \$300,000,000, according to Dr. Joseph B. Hunter of the United Christian

Missionary Society. *Part of your income tax during the past five years helped to meet that costly and unnecessary expenditure.* If fear of sabotage or subversive activity was the real reason for the evacuation, as Dr. Hunter points out in an article in *World Call*, it would have been much cheaper to have stationed an American soldier on guard duty at the door of each Japanese American home during the entire war. The real reason was race prejudice. A recognition of this fact should make the evacuation experience productive of national good, concludes Dr. Hunter. "It has made American Christians more conscious of the sin of racism. We can have race discrimination or democracy, but we cannot have both." He gives high praise to the church and to church publications in having presented to the American people the true story of this unfortunate episode in American life.

Russia's First Postwar Project Is the Massive Lenin Memorial

ANOTHER indication that the war in Europe is ended and that reconstruction is underway, is the decision of the Russian Government to resume immediately the erection of its gigantic Palace of the Soviets. Work on it ceased five years ago. Such steel as was already in place was dismantled and diverted to the manufacture of tanks and implements of war. The Russians have not changed their original plan to erect in Moscow the world's tallest building, 1,365 feet high, or 115 feet taller than the 1,250-foot Empire State Building in New York. By comparison the 550-foot Washington monument will look like a tiny shaft of stone. Crowning the structure, in conformity with the original design, will be the 328-foot statue of Lenin. It will rest on seven massive cylinders, each decorated with allegorical sculptures of heroes of the communist revolution and the history of the soviet epoch since Lenin organized the Russian soviet state. Thus atheistic Russia, a term still applicable in spite of a commendable, more tolerant attitude toward religion in general and toward the Russian Orthodox Church in particular, memorializes in a statue a man whom the Russian people have already deified as "the god of the godless." If Lenin is thus the creator of modern Russia, Joseph Stalin will be recorded in history as the savior of modern Russia. When the towering memorial to Lenin is completed, some thought will need to be given to a suitable memorial for Stalin who emerges from the war as the world's most powerful personality.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 411

Crowded Trains and Churches in Overcrowded China

By ELMER A. FRIDELL

THIS typewriter, like no machine I have ever seen before, is called "Rheinmettall" which means either that it is German or a Japanese imitation. Left behind by the Japanese armies, it is the only valuable piece of equipment that I have yet seen left by any army out here! I really should offer up my toothbrush for cleaning the type, but since I cannot be certain of getting another toothbrush I will have to hope that the Editor can make out what I am trying to say. (NOTE: *He did.*—ED.)

In order to leave Shanghai at 5:30 A.M., I had to get up at 4:10 A.M. Dr. Earl B. Cressy very kindly offered to accompany me to the station several miles away. We had breakfast at 4:30 and at 5:00 o'clock were on our way to the station. Outdoors it was very dark and also very cold!! Arriving at the station at 5:50 meant that we were ahead of a part of the crowd. We soon located Dr. T. C. Bau, Mrs. Bau and two granddaughters about 7 and 8 years of age. With them was also a young Chinese, 30 years of age, who is to estimate costs of repairs on some of our buildings. We took him along as an experiment and may find that this kind of assistance is valuable. I am eager to get some quick action on plans if it is ever possible to get "quick" action in this part of the world after the long

On trains or in railroad stations, on trucks or in automobiles, in homes and restaurants, even in churches—throughout China there is one universal characteristic of life today. Everything is overcrowded. In this article the Foreign Board's Secretary for the Far East who is surveying the postwar missionary situation shares with MISSIONS interesting glimpses of life and conditions.

hard years of the war. Miss Ellen J. Peterson of the Women's Board also accompanied us.

We had an uneventful trip up from Shanghai to Hangchow, with the usual overcrowding on the train. That evening I attended a banquet



ABOVE: The Baptist Mission Hospital in Kinbwa, East China. LEFT: Secretary Elmer A. Fridell and Miss Ang of the M. C. Cheng Mei Girls' School, gazing at some of the war ruins of Kinbwa



given by the pastor of a church and one outstation two hours by bus from Hangchow. The pastor has his family here in Hangchow until it is safe to take them back to his field. The next morning, we were up at 5:45 and by 7:15 were at the station climbing through freight cars and into a passenger coach. This train took us to the city of Chu-ke. Since it was to leave at 9:00, our early arrival enabled us to get seats. We sat for two hours before the train pulled out of the station. This is the usual procedure.



The Baptist Church of Kinkwa, with Pastor Tsen in front. Note the boarded doors and windows

We had our lunch with us, eating en route, and arrived at Chu-ke in the afternoon. After dicker-ing with truck owners we finally found a man with an auto who agreed to drive the 80 miles to Kinkwa for \$100,000. (*Chinese inflated currency!*) A Chinese gentleman was eager to make the trip and offered to pay \$10,000. Taking him along proved to be a sad mistake because we were entirely too crowded. Into this 5-passenger Hudson car we had to pack eight people, our party of five people, the driver, the Chinese passenger, and a mechanic for repairs on the journey, plus our extra tins of gas and all our baggage which included three large bed rolls. The Chinese passenger also had his bed roll and baggage. To make a long story short we arrived at Kinkwa considerably after dark. On the way we stopped only an hour for repairs.

During our stop a whole village of interested people came out to look us over. Finally one of the head men of the village asked us to have tea. We crossed to the village house along little



Interior of the Kinkwa Baptist Church, showing war damage to ceiling, doors and windows

paths which ran between the rice fields. For an hour we sat and visited, and drank tea and ate some kind of "dough" floating in sweet brown water. I was sure I would wake up dead the next morning from eating that bowl of strange food, but I suffered no effects worse than the effort expended in getting over the psychological hurdle of eating an unknown concoction in a house none too sanitary and wondering if the food had been thoroughly boiled before it was placed before me. I enjoyed very much the crowd on the highway and the crowd which packed into the Chinese home to watch us eat. They moved in so close to the table that it was with supreme difficulty I moved my arms into action with chopsticks!

In Kinkwa we were met by little Miss Ang, the lady in charge of what was the Cheng Mei Girls' School before the armies began to move back and forth across the district. We had, our own bedding which is quite necessary since the war. My bed in the school building was a wooden frame with rope woven back and forth for springs. Each day I tried to get tired enough so that sleep came regardless of the nature of the bed, and I succeeded fairly well! I wore two sweaters above my pajamas the first night. After that I slept in a pair of trousers and spread my heavy overcoat on top of the bed roll. The weight of this mass *was something!* The Chinese custom of going to bed in winter with all your clothes on makes it much easier to get out in the frost of the morning. Morning shaving is punishment!

At Kinhwa I inspected the several properties. Girls' school hospital, boys' school, and church. Everything had been gone over by armies or local mobs. The buildings had been most thoroughly looted. Repairs of all kinds will have to be made. Walls surrounding the properties must be rebuilt, roofs repaired, interiors all done over and furniture built.

I called on the Mayor, on the Commissioner of the district, and on the General in charge of the military for the area. I could accomplish more if I ignored such "celebrities" because Chinese courtesy requires a return call and sometimes a banquet, but it seems clear that in the long run it is important to do as I am doing. Sure enough, I received return calls, and the Commissioner gave a banquet with 80 guests. We ate in a temple more than 600 years old, without a piece of metal used in its construction. We Americans sat in overcoats, and the Chinese in their winter "long-gowns" or military uniforms. Miss Ang and Miss Peterson were the only ladies present. I counted 23 courses. The General made a speech. The Commissioner did likewise and so did I, through Dr. Bau as interpreter.

The General invited us to be his guests on a trip to the Two Dragon Cave, quite a distance up in the mountains. We drove in the General's car as far as the road would permit. Cars here are very scarce and gasoline even scarcer, so this was something!!! We walked up a beautiful rugged valley for three miles and then, one at a time, flat on our backs in a little boat, we were pulled at the end of a long rope through the mouth of the cave into the area where we could get out of the boat and start a little walking trip with torches in the great cavern.

On Sunday I preached with Dr. Bau interpreting. This chapel was packed with people. I was urged not to make the message "too short." When I asked the leading layman how long, he said: "At least an hour because you are the first American preacher to visit us."

Kinhwa is a clean town. Of course it was so cold that I escaped the summer smells. Moreover Kinhwa is located on gentle hills at an elevation of more than 1,000 feet. The drainage is good which means clean streets after rains.

We drove the entire distance from Chu-ke to Kinhwa and back on the right of way of a rail-

road. The rails and heavy wooden ties as well as all the stations had been removed by the Chinese on their "scorched earth policy" as the Japanese armies invaded. The roadway at times was very narrow. Of course we had to meet an occasional truck. Did we hold onto our seats! We bounced along on the most bouncing ride I have ever had for that length of journey. At Chu-ke we were more than an hour late for our train and feared we would have to spread our blankets in a Chinese temple for the night. As we drove over the Chu-ke city wall we could see the train still in the station yard across the city. The streets are too narrow and winding for auto driving. So we hurriedly engaged carriers and ran most of the way. In spite of protests of an official who said there was a fine for boarding a train without a ticket, we climbed on the rear coach. Dr. Stannard and Miss Peterson explained as well as they could while Dr. Bau purchased tickets. The agent did not want to open his window because he had already turned his ticket numbering machine ahead to the next date, thinking all passengers had completed their purchases. He claimed it was against the rules to sell tickets after train time!! Starting on a journey without a ticket calls for a fine of several times the price of the ticket. However, Dr. Bau was able to get the tickets, and we arrived back in Hangchow at 8:30 P.M.

Approximately 600 Chinese people filled the sanctuary when I preached in the Baptist Church in Shaohing. I was sitting on the platform. In addition to my winter clothing I wore a sweater and an overcoat. Buildings are not heated in



Staff of the Fob. An Orphanage of the Baptist Church in Shaohing, East China. Pastor and Mrs. T. E. Tsiang (center)



Ten hospital staff members, one doctor, one accountant, one registrar, and seven student nurses of the Shaohing Mission Hospital who were baptized by Pastor T. E. Tsiang

China these days. On my right sat pastor T. E. Tsiang who had served this congregation continuously for nearly a quarter of a century, the third pastor in 72 years. On my left sat Dr. T. C. Bau, Executive Secretary of the Chekiang-Shanghai Baptist Convention, who served as my interpreter. The evangelistic worker from the hospital staff led the congregation in hymns. At the piano sat the pastor's only daughter, recently married to one of the sons of the district Minister. Playing the reed organ was one of her three brothers. Every member of the great congregation entered wholeheartedly into the singing. Few hymn books had survived the eight years of war. For those unacquainted with the words, the director turned the pages of a large chart on the platform. These people, young and old alike, were familiar with their Christian hymns and found delight in the 15 minutes of congregational singing which, together with another 15 minutes of Scripture recitation, constitutes a regular part of every Sunday morning's worship. "This weekly half-hour is the most important part of our plan for daily devotions in the homes of our people." Pastor Tsiang explained to me. "No one can plead inability when our workers call to urge family worship because we tell them to sing a hymn and repeat scripture from memory as they do each Sunday. The children easily learn to introduce this practice in their homes."

One part of the service following the morning's offering was entirely new to me. It was the read-

ing of amounts contributed at the door by all who for some reason desired to make an "over-and-above" thank offering. The list was quickly and quietly read from the pulpit by the pastor. Dr. Bau whispered an interpretation for my benefit, the figures illustrating the dizzy gyrations of Chinese war-time inflated currency. The list began with a sum of \$2,300 "from sale of one hen raised for the church." Then followed a record of 16 donations, ranging from \$240 to \$3,000. The total of regular and special offerings at the morning service amounted to nearly \$50,000 Chinese money which on that date was approximately \$40 in U. S. currency.

The Baptist Church in Shaohing had passed the 1,000 mark in membership before the war. Among the 7,000 Protestant churches in China this size is extremely rare, the average being probably less than 75 members. Even with so large a membership, recent years with their dislocation of population and their inflationary cost of living have been years of serious testing for the Shaohing church and the surrounding institutions which are part of the Baptist missionary enterprise in this city of 200,000 people.

With the first coming of the Japanese, Pastor Tsiang was summoned to military headquarters and informed that he should seek other employment because "the church is not to be used for worship any more." Mr. Tsiang explained that his people were trained to worship God with regularity, and if the church were not available for use, the congregation would find another place in which to meet. A few days went by, and the Commanding Officer sent word that he could find no regulation prohibiting Christian worship outside the church building. A neighboring Chinese house and courtyard were secured. The people continued to crowd the services in such numbers that finally the Japanese authorities relented and suggested that the church be again devoted to its regular uses.

In normal times 80% of the members of the Shaohing church are contributors of record. In the outer hall on every Sunday morning, one finds little white cloth bags hung on numbered hooks. Every member has his number, which is also stamped on his offering bag. Before he enters the sanctuary he removes his bag, takes it with him into the church, and places it in the collec-

tion basket at the proper time. During the war years this church, in cooperation with the district pastor, opened three outstations and an emergency orphanage, and a day nursery since the close of the war.

In the last five years under war conditions, when so much of the Christian enterprise in occupied areas was forced to suspend activities, the East China Baptist Mission has reported approximately 900 baptisms. Of these, nearly one half have come from the Shaohing area. For 25 years this district has led the Convention in the total number of baptisms.

When a starving baby was left on the doorstep and abandoned children were lying on the streets waiting to die, Pastor and Mrs. Tsiang managed to find a room in one of the buildings on the compound in which to care for a few orphans. With no funds and practically no equipment, but with the hearty cooperation of the hospital staff and other local church members, this project has grown until there are now 52 little children who look upon Pastor and Mrs. Tsiang as father and mother. Most of the children when brought to the mission were not only suffering from malnutrition, but from the ravages of disease. The good work of the doctors and nurses has stamped out trachoma, scabies, and skin diseases of various kinds. The little orphanage is a model of simplicity, cleanliness, order, and industry. Some non-Christian people of the community have come to offer assistance and government workers come to study the project.

During my days of fellowship in the Shaohing district it became increasingly clear that this Baptist center, even though more fortunate than most in China, was nevertheless in urgent need of rehabilitation. Some of the Shaohing mission properties had been occupied and looted; staff members had been overworked and undernourished; ordinary repairs and replacements had been impossible with consequent need for prompt relief if buildings and equipment are to be salvaged for the mission enterprise.

A traveler in China today, is again impressed with the patience of the people. This traditional patience may however, become a liability unless turned into a "divine discontent." The Christian Movement in China is producing true leaders to whom responsibility can increasingly be transferred. At present however, China's unsettlement calls for help. Despair must not be allowed to envelop our Chinese brethren at a time when history is in the making for the most numerous people on earth. The assurance of the prayers and the sympathy of American Baptists will restore confidence and hope and bring to the fore that resilience native to Chinese character.

Subsequent weeks of China travel were to disclose much more of the tragedies in the wake of the war, but a Sunday morning service in Shaohing was a fitting introduction to a mission station where, as the Pastor so earnestly put it, "We have had wonderful missionary leaders who have lived in our midst what is best in the Christian program and we need them so much."



日十月四年三國民華中影攝童兒體全院童培安福興紹

There are 52 children in this picture. Count them and see. All are in the Fob An Orphanage, named in honor of Missionary Frank A. Ufford, of the Shaohing Baptist Church

Poverty and Ashes in the Land of the Midnight Sun

By CHAPLAIN O. E. ANSHUS



All that remains of Honingsvåg are the Lutheran Church and a few huts used as barracks for nazi soldiers. In front are the ruins of the Baptist Home for Deep Sea Fishermen

IT CAN truthfully be said that night and day are all alike in Arctic Norway. This spectacle of the Midnight Sun is visible everywhere within the Polar Circle for 68 days, from May 21 to August 1. But let us not forget to contrast this with winter conditions with a corresponding dark period. For 82 long days the sun does not rise above the horizon. There is daylight for only a few hours around noontime. Thus for eight long winter months the land is filled with semi-darkness. The people live in twilight for two-thirds of the year. Yet in spite of the fact that the sun is absent all winter long, the main fjords are never frozen. The winter temperature at Tromsø seldom touches zero, while Hammerfest has an average winter temperature warmer than that of New York. But the long darkness makes people sleepy, and induces a sad and even melancholy feeling.

Far north in this land of the midnight sun lies the town of Hammerfest which I visited and where I held services in the Spring of 1939. Today there is not a building left with the exception of a little chapel in the cemetery. This gives it a new distinction, namely that of being the world's most devastated town. Everything was burned

The story of wartime devastation in Lapland and the north coast of Norway in the land of the midnight sun where the Baptist church was used as a slaughter house by the nazis and where 60,000 out of a total population of 70,000 lost their homes and earthly possessions and have been living under the most miserable conditions.

by the Germans when the Russians forced them to withdraw. The Baptist church was used as a slaughter house before the nazis put fire to it. One of the town's people describes the evacuation of Hammerfest in these words: "On November 2, 1944, came the order for everybody to leave our town. All had to be gone within 10 hours. It was awfully hard to tear ourselves away from our homes. While the boat was slowly moving away from the pier, all wept. Even the men were not ashamed to weep. We were wondering if we should ever again be able to return to our dear little town." Today they are again returning one after the other. They are now digging in the ashes of what was for-

merly their homes and churches and are hoping to find something that the fire did not destroy.

For a long time the Baptist church at Hammerfest was our northern-most mission station. About 25 years ago a new work was established another 100 miles farther north, in the village of Honingsvåg, the main fishing center in Lapland and is located on the northernmost tip of Norway. It is 500 miles within the Arctic Circle and is by far the most northerly Baptist mission station in the world. There is no church farther north anywhere, with the exception of a Lutheran Church on the island of Spitzbergen.

Here Baptists operate A Home for Deep Sea Fishermen. It is self-supporting and has been filling a real need in the community. This beautiful building was a combination of hotel and restaurant, reading room and library, recreational center and church. Many of the fishermen from all over Arctic Norway have been happy to find a bed and a place to eat at this mission home. When I conducted a week's revival meeting in May, 1939, the fishermen were filling the building to its utmost capacity. These fishermen go far out into the Arctic Ocean where they let down their nets and long lines with thousands of baited hooks hanging from them. Floating markers tell them where they are located. That kind of a life is very dangerous. Boats are often wrecked at sea. Out there it is very conducive to thought and prayer. Matthew Henry says that "he that would learn to pray, let him go to sea." The Norwegian writer, Henrik Wergeland, when



Hammerfest on the extreme north coast of Norway



A street scene in Hammerfest before the war

describing the fishermen out on the stormswep ocean, and the anxiety of their families, says: "In such hours thou art getting prayers, God."

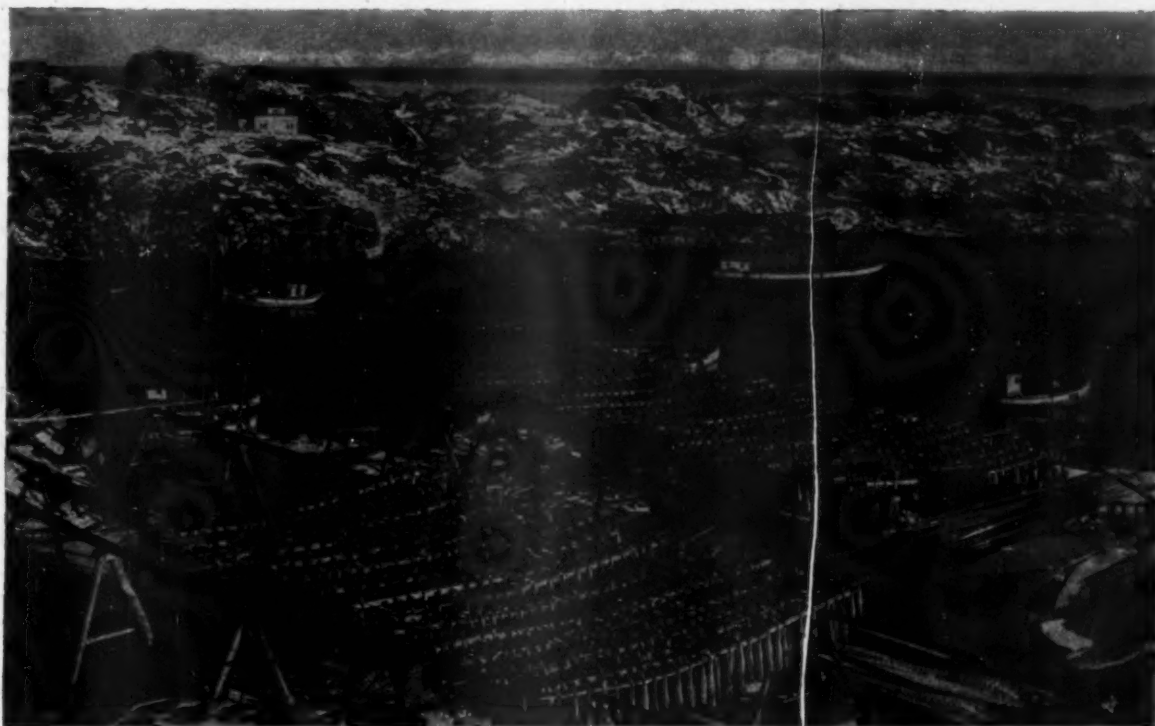
When they have been out at sea for five or six days, they return to Honingsvåg. Each boat brings back a catch of 25,000 pounds of the finest cod fish. Huge piles of fish and fish-drying racks are to be seen everywhere along the waterfront. It is then very difficult to find a place where men can eat and sleep while they are ashore. The week when I was staying at the Fishing Home, all the beds were taken. Dining and reading rooms were always overcrowded. After the evening services, and as soon as the preacher had said, "Amen," the whole congregation who had brought their bed clothes along, started to make up their beds where they had been sitting, in the pews, on the platform, and on every inch of vacant space in the entire church auditorium.

Today there is not a single home left in this once little thriving fishing center. The Lutheran Church is the only building remaining. Why it was spared we do not know. The Fishermen's Home, which American Baptists built at a cost of \$35,000 shortly after the first world war, was blown to bits by the retreating nazis. The same thing happened to other towns and villages, all over Lapland. This is Norway's largest county and is bigger than Denmark or Belgium. Out of its population of 70,000, there are 60,000 people who lost their homes and earthly goods. They are now living under the most primitive and miserable conditions in the cold and darkness of the Arctic winter.

Thus our two most northerly mission stations have been destroyed, but the Baptist testimony continues to go on throughout the Arctic night. In these regions, a large number of Norwegians, Lapps, and Quains have been under the influence of Baptist teaching and preaching. The superintendent of the Mission Home is not only preaching to his regular congregation, but he is also a missionary to the Lapps. Both he, as well as other Baptist missionaries, have travelled all over the plains of Finmark visiting the Lapp settlements and preaching the gospel. "Finmark" is the Norwegian name for this northermost county and it means the territory of the Finns. About 20,000 Lapps and 10,000 Quains or Finlanders have settled here. Those two groups of people are descended from the same original stock. The great majority are on the mountain plains, with their flocks of reindeer. Almost the entire population of Hammerfest, Honingsvåg, and the other larger fishing villages, are Norwegians. The Lapps and Finns can be seen only once in a while when they come trading. They follow their herds of reindeer in the migrations from the mountains to the islands along the coast in winter and back in summer.

The Lapps are the most interesting and the smallest people in Europe. They are only five feet tall. Their houses are nothing but miserable huts chiefly built of turf. Ventilation is not very good, and the huts are mostly full of smoke. The people seldom wash themselves, for the tradition says that it is too weakening and unlike a true Lapp to be always washing one's self. Neither do they undress as they lie down to sleep on their reindeer hides. All Lapps have a dark complexion, with straight black hair and dark eyes. Their noses are flat, and their little eyes are set above high cheek bones that make their faces seem very broad. We know that the Lapps are the oldest people in Europe. Their ancestors once occupied all of Europe and Asia within the Arctic Circle, and even as far south as Berlin. There is a tradition that they came from Mongolia. As early as the 9th century they were treated as a subject race by the old Norsemen. In the later centuries, however, the Norwegian Government has shown them every kindness. Both preachers and teachers are being sent to visit their towns and settlements far back in the mountains.

The Lapps also have their own language. Very



Slowly Norway's fishing industry, badly disrupted by the war, is being revived. Drying fish along the northern coast is again a familiar sight. Perhaps the kippered herring you eat for breakfast tomorrow may have been dried and cured here



A picturesque view of Narvik on the north coast of Norway

few Norwegians understand it, and the great majority of Lapps do not speak Norwegian. In the last century the Lapp language became a written language. A murderer condemned to life imprisonment spent 28 years in translating the Bible into their own tongue. The work of this man, revised by two authorities, was printed in 1895.

Life along the gray coast, as well as on the inland plains of Lappland, is very rugged and hard. There is no other place in the world where civilized people live so near the North Pole. The reindeer is truly God's gift to the Lapps, and it is the wealth of the ocean which renders it possible for the Norwegians to exist there. The other two factors in the providence of Almighty God which must not be forgotten, are the warm waters of the Gulf Stream and the life-giving rays of the Midnight Sun.

Tromsø is the capital of Arctic Norway. Here is the center of traffic for the Arctic Ocean and the islands of Svalbard. This town has a population of 10,000 and is located 250 miles within the Polar Circle. It lies on latitude 69° 70' and is on level with the north coast of Alaska. Here Baptist mission work in North Norway had its beginning exactly 75 years ago.

About the middle of last century a religious revival swept all over Tromsø. It began with one man by the name of Ole Voss, a very quiet man, but a sincere follower of the Lord Jesus Christ. He was known as a "Reader," because

he read his Bible. He became the means in God's hand to start a revival in the city. The result was that at the close of the year 1856, not less than 170 persons had left the established church and organized "The Free Apostolic Church." The question of believer's baptism became very pertinent among those who were eagerly studying their Bibles. In 1869 the first Baptist Minister arrived in the city. He began his work in connection with the Free Church although it was no secret that he was a Baptist. The revival continued, and the question of baptism came more and more out in the open. They reasoned that either infant baptism was scriptural and they were legally baptized, or it was unscriptural and the only thing for them to do was to be baptized in the New Testament way. In February, 1870, a large baptismal service was arranged and 15 were baptized. On November 22, 1870, a group of 39 baptized believers came together and organized the Baptist Church. Many others were baptized during the following months and the new church prospered and increased in every way. On Christmas Day, 1872, the church dedicated its present building which cost them 28,000 kroner to build. It was no small thing for a church with 100 members to erect a house that even today is one of the best meeting houses in town.

The Baptist Church in Tromsø soon became the mother of a great number of other Baptist churches in the towns, hamlets and fishing vil-

lages of Arctic Norway. The Tromso church had a membership of almost 500, before this birth of churches took place at the close of the last century. A number of successful ministers have also gone out from this church. The late Dr. Henry Gunderson, outstanding scholar and well-known Dean of the Norwegian Baptist Seminary in Chicago, is perhaps its greatest single contribution to the kingdom of God. Present church membership is 186, while 1135 members have been received into its membership during the 75 years of its existence.

The church building is at present in a terrible condition. During the war it was occupied by the Germans. The sanctuary was partitioned off into small rooms. The pipe organ was broken into many pieces. Services are now held in a rented hall until the church can be rebuilt and modernized again. Impressive anniversary celebrations were conducted last November in the Methodist Church. On Sunday night the large State Church was opened up to the Baptists, and its Bishop congratulated the Baptists on their past accomplishments for the kingdom of Christ in northern Norway.

The Tromso Church has truly been a missionary church. The Baptist witness has gone out from there even as far as to the northernmost districts of Lapland. The members who live in Hammerfest, have for a number of years maintained a mission station there. This is the most northerly town in the world, about 400 miles north of the Arctic Circle. Before the war it had a population of 4,000. Hammerfest is so far north that trees are nothing but small shrubs

and bushes. Just outside the town are to be seen the most northerly trees in the world, a dozen small birch and pine trees clustered together in a hollow and called Storskog—Great Forest. Hammerfest is a beautiful and well-kept modern town where everything is founded on solid rock.

This big territory called North Norway, which extends 500 miles within the Arctic Circle, is the real land of the Midnight Sun. This is the wonderland where in summer the sun never sets. At 12 midnight it sinks in purple and gold almost to the sea only to rise again without having dipped below, and commences a new day's journey. Even in regions far to the south there is almost continuous day. There the sun disappears for a few hours around midnight, but it is so light that you are able to read even the finest print.

Thus when we are thinking about these regions extending far within the Arctic Circle, we can truthfully say with Bishop Berggrav that this is the Land of Suspense. It is so different in every way from other parts of the world. Here we have the most interesting people who are living in the strangest and most beautiful of all lands. Today we are anxiously wondering what the future has in store for these sons and daughters of the arctic waste. We are likewise very much concerned about the continued success of this our Baptist Mission to the North. May the day soon come when our two northernmost mission stations shall be rebuilt again, together with everything else that now lies destroyed in the Land of the Midnight Sun.



The Baptist Home for Deep Sea Fishermen that was totally destroyed during the war. See picture of ruins on page 399

They Called It a Great Adventure With God

By REUBEN A. OLSON

NORTH Sacramento is a growing suburban area five miles from the capital of California, and separated from the city by the River Sacramento, the flood control levee, and the railroad tracks. There were 40,000 registrations in the ration board, and the student body of the high school averages, 1,750. It was the challenge of this great field that inspired Rev. and Mrs. Thomas Beverly Marsh to resign a pastorate of eight years at Santa Rosa, Cal., and leave a united and prosperous church there to minister in North Sacramento. He and his wife had caught the vision of this great new field, and were willing to stake everything upon what the congregation now fondly call "our great adventure with God."

The new pastor's first activity was a survey of the field. With the aid of the State Convention's Department of Christian Education, the members of the little church made 1,150 calls in four

The story of a little group of 18 Baptists who dreamed a dream and through whose love and loyalty the dream became an inspiring reality.

days. The results more than justified the pastor's faith. With only one-half the area covered 160 families expressed Baptist preferences. The



TOP: Officers and teachers of the Church School of the First Baptist Church in North Sacramento, Cal. CENTER: Rev. Thomas Beverly Marsh in the pulpit and at his left the church choir. In the rear stands the grand piano given by the first person baptized by the pastor. LEFT: Adjournment of the Sunday school. Its enrolment before the present building was constructed was 53. It is now 140

callers were amazed at the predominance of young adults. Moreover, in these homes there were 465 prospects for the Sunday school.

The purchase of one of the finest building sites in the city tested the faith of these enterprising Baptists. With courage and generosity three lots were secured on a strategic corner. All five bus lines in the city make stops at this point. The sign, FUTURE HOME OF THE BAPTIST CHURCH, attracted wide attention. There seemed no possibility, however, of securing building materials, but the courageous group could not believe that God who had led them so far, would desert them now. They dreamed of a California mission-style church edifice. No one could foresee how soon the dream might be realized, but it spurred them on to even greater devotion and sacrificial giving. A few additions were made to the church family, but the general public would not climb the stairs to the rented Masonic Hall for Sunday school and worship.

On the first Sunday in September a part of the dream came true. A tar paper covered building had been discovered 40 miles away. It had been part of a government reception center for Japanese evacuees. The church bid \$650 for it and within a few weeks acquired possession. By this time there were about 50 members of the church. On any given night more than half of them could

be seen pulling nails, or chipping off tar paper that had been baked on to the boards by the California sun. For several weeks pastor and people put on overalls and worked far into the night. The building was 100 feet by 20 feet, but 10 feet of the length was lost when the amateur carpenters made it into an L with a 50-foot Chapel and a 40-foot Sunday school annex with small wash rooms and a kitchenette.

Then the miracle happened! The first Sunday in September the Baptists moved in. There were nearly 60 in Sunday school on the first day. Seating was borrowed from the Lincoln Christian Center and the local undertaker and was quickly occupied by the eager youngsters and adults many of whom came out of curiosity to see "the little church the people had built for themselves." In four and a half months Sunday school attendance has risen to over 140, and 170 people is the average attendance at the morning worship in this temporary building. Even during the erection people began to join the church. There were 70 new members welcomed on Dedication day. In 19 weeks that number has grown to 170, with new people uniting with the church every Sunday. Meanwhile the contract has been let for the first unit of the permanent edifice.

The little chapel boasts a grand piano given by the first person Pastor Marsh baptized on the field. The new church will have a \$3,000 organ, the gift of the second convert, a lady in her 74th year who testifies that "all I have to live for in this life and all I have to hope for in the next I



ABOVE: Mr. W. D. Evans, chairman of the North Sacramento Church Building Committee. RIGHT: A typical congregation such as greets Pastor Marsh each Sunday morning. The majority consists of young people



owe to the North Sacramento Baptist Church." Mrs. Elizabeth Battersby, from whose countenance there now shines the light of her Savior, is a living testimony to the power of the gospel when preached without intolerance and without compromise. There are others whose lives have been influenced. In the house adjoining the building lots lived an unchurched family. The father says, "A church grew up right in my back yard." Mr. and Mrs. J. G. Chapman are now devout members of the church and one of their children has already confessed Christ and been baptized. Mr. Chapman is a wood carver of no mean ability and is working on a black walnut pulpit for the new church.

The local undertaker, Mr. Stephen Lombard, has become very much interested and promised the pastor he would donate a beautiful Communion Worship-center in memory of his father and mother who were both Baptists. Soon after the promise was made his beloved wife passed away suddenly. In addition to the altar he will give the reredos and choir screens in her memory. The decorative work on the chancel will be donated by a former German Baron whose daughter found Christ through the pastor's ministry and whose sick wife confessed the Savior under his preaching. She has now gone to be with her Lord, and the Baron, himself a master artist, will beautify the entire front of the chapel in her loving memory.

The church office has been equipped through the generosity of Pastor Marsh's former church in Santa Rosa; a group who were members of his church in Oakland furnished the typewriter; the illuminated cross, candles, and pulpit Bible were the gifts of the Santa Rosa young people as

well as the pulpit lamp. Presented by friends of the church are 225 new steel chairs. All the hymnals are also love gifts.

Seven new class rooms are now being added to the temporary building to care for the amazing growth of the Sunday school, and 20 more feet have been added to the chapel. Three Baptist Youth Fellowship meets every Sunday night. When a portable organ was needed to meet the needs of the various groups, members of the newly organized Men's Club worked on their New Year's holiday and turned their checks back into the church to pay for the instrument. The people say, "We dare not be away from church for one Sunday for fear we shall miss something."

The North Sacramento Baptist Church is the newest organization in the city, but in the few months of its existence it has already become one of the area's leading congregations. As soon as building conditions are eased, this progressive city will undoubtedly double its size. A large majority of the residents own their own homes and the curved, tree-lined streets offer a most desirable home environment. Within a few months the chimes from the tower of the Baptist Church, also the gift of Mrs. Battersby, will be heard across the seven beautiful subdivisions that constitute the city and its environs.

Thus through the love and the loyalty of a small group of 18 Baptists who first saw the vision, North Sacramento will boast a Baptist church edifice home that will be open seven days a week to minister in Christ's name to young and old alike, while the beautiful new parsonage will be the center of social life to interpret Christ no less than the church building itself.

FACTS AND FOLKS

News brevities reported from all over the world

► The Home Mission Board's Department of Evangelism has appointed Rev. Dwight S. Dodson, pastor of the Columbia Baptist Church in Seattle, Wash., as Director of Evangelism for the Tri-State area of Idaho, Montana, and Utah. He began his new work on March 20th, succeeding Rev. Wil-

liam Keech, who has become Director of Christian Education in the same area. The Department also appointed, effective March 1st, Rev. George Moaba as Director of Home Visitation Evangelism in

the Middle West temporarily succeeding Dr. A. Paul Smith, who is directing the World Mission Crusade in Illinois. Mr. Moaba was an Army Chaplain in hospital transport duty between Liverpool and New York City, and prior to the war was pastor of the First Baptist Church in Passaic, N. J.

► **AT THE BACONE COLLEGE** 66th annual commencement exercises the sermon on Baccalaureate Sunday was preached by Dr. L. J. Julianel, the communion meditation was delivered by Secretary Charles S. Detweiler of the Home Mission Board, and the Commencement Address delivered by Attorney L. R. Landfear of Cleveland, Ohio, a member of the Home Mission Board.

► **DR. Y. CHIBA**, for more than 40 years an outstanding Baptist leader in Japan and president of the Japan Baptist Theological Seminary, died in Tokyo on Easter Sunday. An obituary sketch will appear in a later issue.

► **AFTER 34 YEARS** of missionary service in Bangal-Orissa, Rev. and Mrs. John A. Howard have retired and are making their home in Pittsburg, Kansas. During the past 15 years 684 converts among the Kora tribes were baptized in his field, a notable record in an exceedingly difficult mission field. Mr. Howard is an older brother of Secretary Randolph L. Howard of the Foreign Mission Board.

► **AT THE COMMUNION SERVICE** in the Judson Memorial Baptist Church of Minneapolis, on Maundy Thursday evening of Holy Week, 55 new members were received into church membership by Pastor Homer J. Armstrong. Each new member was welcomed personally at the communion table. Each was given a certificate of baptism and membership. *And each was given a year's subscription to MISSIONS magazine.* The 33rd person to be received was Donald Judson Niles, 11 years of age. Up to that evening the church membership was 967. *So Donald Judson Niles became the 1000th member of the church.* In recognition of that distinction the church presented him with a \$10



Donald Judson Niles receiving his Bible from his pastor, Rev. Homer J. Armstrong of Minneapolis, Minn.

leatherbound Bible, each of the 1,000 pennies in the cost representing a member of the church.

► **HOW OUR WORLD HAS SHRUNK** in distance and transportation time is vividly pictured by Missionary William C. Osgood, now at home on furlough from India. "Although India still seems far away to Americans and of little moment, it took a Chinese student only 68 hours to come by plane from Calcutta to the United States whereas it took my grandfather in 1846 more than six months to come home from Burma in a sailing vessel."

► **REV. EMERY KOCSIS** became pastor of the First Hungarian Baptist Church, New York City, on January 1, 1946. For the past four years he had been missionary to the Tuscarora Indians in western New York State, where he served the largest Indian Baptist church in the United States. He was born in Hungary and received his education there and in the International Theological Seminary in Orange, N. J. Before entering the ministry Mr. Kocsis was a baritone singer with the Columbia and National Broadcasting Companies.

► **CHURCH ATTENDANCE** in Ipin, West China, has increased during the past year, reports Lettie G. Archer, particularly by men and younger business men. Morning and evening church services are maintained on Sundays and a mid-week prayer service. In addition to this schedule the Baptist church maintains several afternoon and evening study classes. The Sunday school, which had been seriously disrupted by air raids during the war, is slowly getting back to normal. World Wide Communion Sunday was impressively observed.

► **HER FIRST EXPERIENCE** in examining candidates for baptism into church membership made a deep impression on Miss Doris M. Wiseman, new missionary in Belgian Congo. "It was very enlightening," was her comment. "Missionaries and Congo pastors are very stiff in their examinations. Not very many folks at home would be in our churches if they were examined in the same way. Before a new Christian can join the church here in Congo he must prove by his life that Christ has taken control and he must know his bible and the reasons for his faith. He must understand the power, work, and ministry of the Holy Spirit, be able to explain the way of salvation to others, and how he himself knows he is saved. Our churches in the United States would be much stronger if those in the churches had to give similar testimony."

► **REV. CALIMERIO P. OLIVEIRA** began his pastorate with the Portuguese Church, New Bedford, Mass., on September 1, 1945. He is a native of São Paulo, Brazil. He has studied in Biblical Seminary, New York City, and Andover Newton Theological Seminary. He was formerly in charge of Portuguese work in the Union Square Baptist Church, Somerville, Mass.

Life Begins Again in War Shattered Poland

By EDWIN A. BELL



Warsaw was terribly bombed and battered during the early years of the war. During its later years when the nazis were driven out by the Russians the city was almost 90% destroyed. The picture speaks for itself

WARSAW is the worst city that I have thus far seen in Europe. Its destruction was well nigh absolute. Only a few old buildings are standing in Warsaw. Every building I saw was pockmarked by bullets, bomb and shell fragments. Reconstruction is going on slowly. A few buildings have been refaced with cement to cover up their wounds. It is estimated half a million people are living in the city. The Baptist Church on Wolska Street is utterly demolished. Only one corner of the building is standing in a sea of ruins. This part of the city is almost absolutely dead and few, if any, people are living here.

On the surface there seems to be a sufficient amount of food available in Warsaw provided one has an almost unlimited supply of money. Prices are fantastic. One pays the equivalent of \$5.00 a pound for butter and similar prices for

First impressions of postwar Poland which probably suffered more than any other nation in Europe and today faces more difficult and almost insuperable obstacles in reconstructing its political, economic, cultural, and religious life.

meat. A loaf of bread will cost 50 cents. Some vegetables are beginning to appear. These are sold in Warsaw on the streets largely because of the lack of store buildings. Considerable suffering is predicted for Poland because of the disappearing margin of food reserves and an almost certain reduction of the amount of wheat and other supplies that can be shipped in from the outside because of the world food situation. Incomes of rank and file people are nowhere nearly sufficient to enable them to pay the fantastic

prices. There seems to be no rationing except that workers in some factories hold a certain type of card supposedly enabling them to purchase food at ceiling prices, but the great majority of the people have to pay the enormous prices in the open market. It is called the black market but it seems to be the only market.

A considerable number of Poles have come back into the new Poland from the territory which the Poles yielded to Russia. Likewise a considerable number have moved out of East Prussia and other territories taken by the Russians. Several hundred thousand Poles have been repatriated from Germany. Conditions among these people are very difficult. On the farms in the territory taken from Germany there are no farm implements, livestock, or seeds. Consequently, many people are returning to the cities from the lands to find livelihood. Children who are orphans or one half orphans estimated are to exceed 1,100,000. The Ministry of Social Welfare estimates that 1,800,000 children were killed during the war, 600,000 of whom were Jewish children. There are five or six collection centers in Warsaw alone for orphan children and the physical condition of those who are not orphans is exceedingly bad.

The Polish Government is in the throes of the struggle to secure control after the complete disorganization incident to dual and successive occupation by the Germans and the Russians. The feeling about the political future of the country is varied. There are four political parties. Some of the people feel that they are all alike in general attitude and outlook and that any Polish Government must do Russia's bidding. The Russians are definitely in the country, though not so much in evidence in places like Warsaw and Lodz as one would expect. For all their being somewhat in the background, however, their influence and power seems quite effective. The Communist group seems to be very active and aggressive. I saw young men in open squares in Warsaw being given military drill by men in uniform and was told that they were recruits for the police force of the Communist party. Practically every young man one sees in Poland is in uniform.

The Government takes a neutral attitude towards church groups. There is complete separation of

church and state with no plan for state support to church groups of any kind. The different church groups are in the process of securing recognition by the government to conform to legal requirements of holding property. I was told that about 78% of the present population are Catholic. The Protestant groups, by constituencies rather than actual membership, are distributed as follows:

Lutherans	120,000	40%
Methodists	80,000	30%
Baptists	14,000	10%
Reformed	25,000	10%
Evangelical Christians	10,000	10%

The percentages signify agreement in distribution of ecumenical relief supplies.

The Polish National Church and the Old Catholic Church, which differ from the Roman Church, are not included in this distribution, nor are the Uniat and Orthodox groups. Their present strength is unknown. Government officers with whom I talked seemed quite friendly towards the Baptists and appreciative of their spirit and behaviour. They seem aware of the fact that President Truman is a Baptist. I have been asked about President Truman's relationships in every European country which I visited. He ought to know that his religious affiliation is a matter of interest even in government circles in Europe.

The response of our Baptist people was most encouraging at the time of my visit. I arrived in Warsaw early Easter Sunday morning. They had two Easter services in a hall which they rent from a bank. The hall was filled with about 250 people each time. There were two services on Monday with the same result. There was a fine congregation in Warsaw on Friday night. I shall carry with me for a long time the impressive memory of an excellent choir from Lodz who traveled to Warsaw Easter Sunday, singing resurrection hymns with impressive sincerity amid the terrible ruins of the city of Warsaw. That can be symbolic of the future of Christian work in Poland with our help.

Apparently no Polish Baptist died during the occupation, except of course that no one knows much about the situation in the former territory taken over by the Russians. Brother Kircun, a man of splendid spirit and ability, is president

of the present organization in which Baptists are included and seems to be the recognized leader. He is handicapped by the illness of his wife, who is tubercular, and his own health is none too good. The trouble in both instances is due to malnutrition. There are three fairly good sized children in the family. Their total living quarters consist of one room in Warsaw. Mr. Kircun moved into Warsaw in June 1945 and began looking for the scattered Baptists. I met a dozen Baptist pastors who for the most part carry on an itinerant ministry, going everywhere preaching the gospel as in apostolic times. While there are organized churches in several places, the work generally lacks strong points of organized church life. Our immediate task here is one of relaying foundations. I met in Warsaw and Lodz a few young men interested in the ministry.

I was told that there are 12 Polish Baptist Churches with buildings. Most of the work is in rented halls. There seems to be a prospect of securing some of the buildings of the German Baptist Churches, provided government recognition is obtained and legal status assured. I judge there are 40 or 50 buildings, churches and auxiliaries in different parts of Poland. We should not encourage the Poles to hope that we can establish a church in every place where there was a German Baptist Church, but we ought to secure the property and undertake to establish Polish churches in strategic centers, making whatever disposition of the rest of the property the situation may dictate. Various things are happening to the German Baptist church property. There were three good church buildings in Lodz. The Catholic Church has taken one. Polish young people have converted another into a dance hall. The third, the largest and best, has been taken by the Ministry of War to be used as a theatre for the Polish army. In the Mazurian Lake district near East Prussia, are 16 properties formerly held by the German Baptists in Poland. Polish Baptists will need the services of a competent lawyer to help them secure possession of this property and clear all questions pertaining to registry.

The Baptist Hospital at Lodz, an exceedingly fine property, had very high standing as a hospital before the war. The Russians requisitioned

it and used it as a bivouac for their troops. They stripped the handles and locks from all the doors, removed electrical fixtures, switches, service outlets, etc., smashed glass door panels and a good many other things which exuberant soldiers often do. The city of Lodz recently took over the Baptist Hospital property and gave the Russians in exchange a city hospital building on the edge of the town. The City Hospital has now been installed in the former Baptist Hospital and is spending \$50,000 or \$60,000 in restoration and renovation. It already has 100 patients. Polish Baptists would be very glad to have the hospital for their own use. Some Polish Baptist nurses raised the question about organizing a deaconess society to serve as a holding organization after the German pattern. They seem to think the hospital could be made self-sustaining. Knowing a little something of the experiences of hospitals in America, I am not that sanguine. Nothing can be done about the hospital right now.

The outstanding Baptist needs are as follows: (1) Financial help, bicycles and clothing for pastors and a few part-time workers. (2) A training course for their pastors. Mr. Kircun has some worthwhile ideas along with this line, though again his sights are a bit higher than I think we could sustain. (3) Church building repair. Some of the 12 Polish Baptist church buildings are badly in need of repairs. There are 30 German Baptist church buildings in addition to 16 in the Mazurian Lake District which Polish Baptists would like to have. They need a building in Warsaw as well as one in Praga, a promising suburb of Warsaw across the Vistula River. Their old people's home at Narewka, not far from the Russian border, is in operation. They would like to establish a children's home because of the great need. There was a German Baptist old people's home in Lodz, and I understand the Government has suggested that the Polish Baptists might recover this with the children's home in mind. (4) They need Bibles, New Testaments, gospels, in Polish and in Russian. (5) They need financial help for students. They have 32 young people resuming their school life. (6) Serious relief cases need help among the repatriates from the eastern part of old Poland, people in the Mazurian

Lake District, suffering from typhus and scurvy. There are illegitimate children, offspring of the occupation armies, born to girls in homes for which Polish Baptists feel responsible. There is great need for layettes.

There are encouraging features about our work in Poland. There is definitely an outstanding opportunity for the development of an evangelical Christian ministry. The attitude of the present government is very favorable to evangelical religion. This attitude may not continue with a change in government and political and social conditions in Poland are as yet too unstable and still subject to too much ebb and flow for one to conclude finally that the present favorable attitude in this respect will be permanent. Nevertheless I think we cannot wait

for this to take its final shape before starting work. We must take counsel of our faith and not our fears and uncertainties and make a beginning. The geographical importance of Poland needs no comment. It must be traversed on the way to Russia, to say nothing of the importance which is attached to the country and people in their own right. Polish Baptists tell me that there is considerable crossing and recrossing of the eastern border of Poland on the part of Christian people in both Russia and Poland and one reason they ask for Russian Bibles is with this in mind. With all the danger of reaction, I feel that we ought to make Poland a field of major missionary activity in Europe and do our utmost to lay a strong foundation for the future.

A rural Baptist church and its Sunday congregation in Eastern Poland where life is still primitive



This area is now under the control of Soviet Russia. The fate of many churches in this area is unknown

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

KINDNESS IS THE INABILITY to remain at ease in the presence of another person who is ill at ease, the inability to remain comfortable in the presence of another who is uncomfortable, the inability to have peace of mind when one's neighbor is troubled.—**Rabbi Samuel H. Goldenson.**

IF WE TALKED LESS ABOUT JUVENILE DELINQUENCY and more about parental delinquency we would be nearer the truth.—**Rev. Joseph R. Sizoo.**

THE MOST DISCOURAGING DEVELOPMENT in Europe today is the dwindling prestige of the United States of America.—**Anne O'Hare McCormick.**

TODAY NO NATION IS RESOURCEFUL ENOUGH to achieve security and a high standard of living while leaving the rest of the world in a postwar wilderness.—**President Isaiah Bowman.**

THE ATOMIC BOMB IS HERE TO STAY; the one question is whether we human beings are here to stay too.—**Rev. Harry Emerson Fosdick.**

IF TODAY WE ASSUME that there is any one nation in the world that will not cooperate, then we have nothing—no United Nations, no Bretton Woods agreement, no Atlantic Charter—nothing at all.—**U. S. Congressman H. C. Martin.**

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Field Correspondents in Four Continents

Vol. 37

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No. 7

A Great University Acknowledges That It Cannot be Neutral in Religion

ONE OF the few hopeful signs of the times is the announcement of a new department of religion at Yale University to develop greater ethical and spiritual values among its students. When a leading university thus admits that "it cannot be neutral in religion," and that "religion must be a motivating force in the lives of students and in the world," it is back on those solid foundations on which the colleges of America were originally established. "For this Yale rates more cheers than it ever got at a football game," said Dave Boone in his syndicated column. Many a truth is spoken in jest. "Yale and other American universities," he continued, "have spent millions for de luxe dormitories, quadrangles, and stadiums, but only pennies for religious departments, if any." A committee of ten, appointed a year ago by President Charles Seymour to study the university's postwar role in religion, reported that "religion is so important an aspect of human life that no university is doing its duty without offering the best available instruction in this field," and that since Yale is committed to "unprejudiced study of man's problems, it

must believe that a study of prayer, faith, and works will be no less profitable than a study of economics, history, or agriculture." Reflecting the current "spirit of moral and intellectual anarchy," and as a result of the war, many of Yale's traditional codes and practices, said the report, are being discredited. As one glaring example, a sharp increase in class room dishonesty had compelled abandoning the examination honor system. In some examinations during the war years the presence of military police was necessary.

Supplementing the report the Yale Christian Association pointed out that,

Hitler was one of the first modern men to grasp the profound significance of the decay of the Christian faith. Now the German guns are silenced but the spiritual battle is not won. We have repudiated nazism, but many of us in America are not at all sure what we really do believe in.

In thus venturing into a new field and in creating an ably staffed department of religion, Yale hopes that other universities will do likewise, for "no one university can do the work for the nation or the world."

Fortunately the church affiliated college, with a few regrettable exceptions, has never forgotten its religious obligation to its students nor repudiated its church affiliation. Yale's venture and similar ventures by other privately endowed universities should furnish new and powerful support to the church college to maintain and strengthen its own campus and curriculum religious emphasis. It may well be that the news from Yale heralds a new day when religion and education will once again supplement each other and in the postwar era will unitedly and cooperatively lift the moral life of America to a higher plane.

When the Pulpit Committee Seeks Another Pastor

THE chairman of the pulpit committee of one of the denomination's largest churches sent the Editor a list of 10 qualifications which his committee had formulated as a standard for measuring all candidates for the vacant pastorate. Among the listed qualifications were doctrinal conviction, pulpit ability, leadership

capacity, missionary cooperation, denominational loyalty, and interdenominational good will. After perusing this quite unusual document the Editor was reminded of a story. Perhaps you have already read it somewhere or heard it in a speech. Its latest appearance was in Mr. George E. Sokolsky's syndicated newspaper column. According to the story a noted professor of elocution and public speaking attended a church prayer-meeting. He was asked to read the 23rd Psalm. With matchless eloquence and perfect enunciation he read the immortal words. The congregation was profoundly stirred. Then the deacon asked that the pastor of the church, a saintly man of 70, read the same Psalm. In a soft voice and without effort at elocutionary polish or eloquence he did so. The congregation was moved to tears. "Not an eye was dry," reported Mr. Sokolsky in his version of the incident. When the professor later was asked why the people were stirred by his own eloquence and moved to tears by the pastor's reading, he replied, "The difference is that I know the Psalm but your pastor knows the Shepherd!" The first qualification that any pulpit committee should seek in a candidate is not whether he is liberal or conservative, pacifist or militarist, sectarian or ecumenical, ecclesiastical isolationist or denominational cooperationist, but *whether he knows the Shepherd.*

Less than four months ago the nation's theological seminaries of all denominations sent their annual quota of graduates into the ministry at home or into missionary service abroad or into the chaplaincy. All have been properly trained in elocution, in reading the 23rd Psalm, and in interpreting the Bible. But unless these graduates, through the influence of teachers and through their own spiritual experience, have come to know the Shepherd, their ministry, regardless of other qualifications, will lack fruitfulness and their influence in the lives of men will be of transient quality. "Only changed men can change the world," said the late President N. J. Nordstrom at the Baptist World Congress at Atlanta in 1939. And only men who know the Shepherd can teach other men the abiding meaning of an immortal Psalm.

The Third Horseman of the Apocalypse And His Innocent Victims

THE two cartoons on page 392 need no interpretation. They illustrate more vividly than pages of statistics and columns of editorial comments the desperate plight of the people of Europe and Asia during the past summer. As reported by Mr. Maurice Pate in *The New York Herald Tribune*, who accompanied Mr. Herbert Hoover on his world food survey, there were 30,000,000 hungry children in Europe. It is beyond estimate how many there were in China and India. Half of Czechoslovakia's 3,000,000 children are undernourished. In Berlin only enough milk is available for children under three years of age. Far worse than elsewhere in Europe are conditions in Poland, where 5,000,000 children were badly underfed. A Polish woman said to America's only living ex-President, "*We are weary of dying!*" Poland has lost 55% of her horses, 67% of cattle, 64% of sheep, and 83% of pigs. What this means for food supply can be imagined. In Germany food rations now are down to 1,000 calories per day which means slow starvation for perhaps 60,000,000 people. A calculation by *The New York Herald Tribune* figures 1,000 calories to be the daily equivalent of four thin slices of bread, six spoonfuls of oatmeal, a small cube of fat, five spoonfuls of turnip, one ounce of meat or fish, a nibble of cheese, two cups of artificial coffee, and a quarter of a glass of skimmed milk. How long could you live on that day after day? Contrast that with the diet for the American people which, according to *The United States News*, will per person this year average 150 pounds of meat, 365 eggs, 810 pounds of *unskimmed* milk. In spite of the summer's shortages of butter and bread, for 1946 the American diet will average 3,360 calories per day per person. At the end of one year of the German rations, said an American medical officer, "You may expect famine edema (bloating) and all diseases of vitamin deficiency. How many will die of starvation cannot be estimated. Of course Americans will shrug their shoulders and say complacently that the nazis asked for it. But surely the German mothers and their children, most of whom were born since 1939, are not responsible for the crimes of nazism."

At Grand Rapids the Northern Baptist Convention wholeheartedly and solemnly voted to raise an additional \$1,000,000 this year for world relief. Most of that ought to be contributed and expended long before Sacrifice Sunday three months hence. Relief made available now will determine in large measure whether thousands of people will be enabled to survive another winter. In petitioning President Truman to pool America's food resources to prevent starvation, New York's Community Church declared,

We are horrified at the prospect of Europe and Asia becoming one gigantic death chamber of starving bodies and stunted minds while we Americans dance and sing and feed and live in luxury.

If that measures human condemnation of American complacency and indifference, what must be the divine judgement?

The Daughters of the American Revolution And the Color Line

BY A unanimous vote the Executive Committee of the Daughters of the American Revolution opened their spacious Constitution Hall in Washington D.C., on June 3rd for a memorial concert by the Negro Choir of Tuskegee Institute. No charge was made for the use of the hall or the service of employees. The concert, in honor of the late Booker T. Washington and his recent election to the American Hall of Fame was enjoyed by a capacity audience whose tremendous applause registered approval not only of the concert but also of the D.A.R.'s generous courtesy. Proceeds went to the United Negro College Fund of \$1,500,000 which is being raised for the benefit of 33 participating Negro colleges in the United States.

Regretfully MISSIONS has found occasion in the past to criticize the D.A.R. for its race prejudice in drawing the color line by its policy of WHITE ARTISTS ONLY as applicable to Constitution Hall. Gladly MISSIONS hails the removal of the color line for this worthy Negro cause and joins in the hope that this portends the ultimate abolition of all exclusionist policies.

Whether that hope will be realized remains for the future to disclose. The 55th Continental

Congress of the D.A.R. in Atlantic City was reported in *The New York Times* as "a raging storm, simmering for several years, that finally broke with fury." A resolution to abandon the WHITE ARTISTS ONLY policy threw "the 4,000 delegates into an uproar four times within 15 minutes." It never got to a vote but was withdrawn when a familiar parliamentary manoeuvre resulted in the appointment of a special committee "to study rental contracts." Perhaps this committee will have the courage to recognize the power of public opinion. "The D.A.R. would be truer to the American ideals it purports to represent," said *The New York Times* in its editorial, "if it would hold out the same welcome to gifted Negroes that it does to gifted persons of other races."

The D.A.R. can now add immeasurably to its prestige throughout the nation, by new and vigorous leadership in promoting the removal of community attitudes and practices that discriminate against individuals and peoples solely because of the color of their skin. The Tuskegee Concert was a noble start in the right direction.

Editorial ♦ Comment

♦ SHORTLY BEFORE THE NORTHERN BAPTIST CONVENTION in Grand Rapids the American Society of Friends (Quakers) held its own annual meeting, the 251st in the long Quaker history since the days of William Penn. Convention theme was "The Principles of the Friends as a Spiritual Foundation for a United World." At the closing session Dr. Rufus Jones, Haverford College Professor Emeritus, now in his 80th year, said to the Quakers, "In the last resort, nothing will work in our world except the recovery of the spiritual power in each individual life. If the 100,000 American Quakers could individually experience the light of God in their lives, they could lift the whole level of the world from its darkness." It is a majestic and challenging thought for Baptists as they rejoice in the unity that emerged at Grand Rapids. If only a fraction of 1,500,000 Northern Baptists were individually to experience the light of God in their lives and cooperatively to allow that light to shine through their global missionary interests in the distant and near places of the earth, the world's abysmal darkness would soon vanish before the radiance of that eternal light. In its final analysis this is the meaning and purpose of the Baptist World Mission Crusade.

◆ AGAINST THE BACKGROUND OF this year's epidemic of strikes and nation-wide industrial unrest that has delayed peacetime economic recovery, the Federal Council of Churches of Christ in America has issued a strong Labor Sunday Message that deserves to be read in every church. (See page 423.) It is concerned with organized labor, capital, management, and the public, all of whom are involved whenever an industrial dispute results in cessation of employment and curtailment of production for which the whole world is desperately in need. Whether read in churches on Sunday, September 2 or on September 9, the message could serve as a sermon prelude or could be quoted in the sermon. The final paragraph could be expanded into a sermon all its own, for the Carpenter of Nazareth is indeed the Lord of History and the Redeemer of Mankind.

◆ THE ANNUAL BUDGET OF THE NEW UNITED NATIONS ORGANIZATION is to be \$24,000,000, according to a summary in *The United States News*, while the permanent investment in land and buildings on the site finally chosen on both sides of the boundary between New York and Connecticut, will involve an outlay of \$80,000,000. People who look upon that as a lot of money to be spent on a world peace organization should contrast it with the estimated expenditure in 1946 of \$30,000,000,000 by the same nations on military and naval preparedness, which really means preparation for the next war. After the disastrous experience of the past 14 years, how discouraging it is that humanity should still cherish such a distorted conception of values. Less than one third of one percent of what the nations spend this year on their military and naval establishments and air forces is to be devoted to preparations for peace.



THE GREAT DELUSION

Number 133

THE LIQUOR TRAFFIC'S BLACK EYE

ACCORDING to a news story in *The New York Times*, federal and state liquor regulations are flagrantly violated by wholesalers and retailers because of the current shortage of high-grade imported whiskey. In order to secure some of the better grade liquor the retailer is compelled by the wholesaler to stock up with a quantity of cheap "cat-and-dog-whiskey." The practice is known as "tie-in-sales" which means that each purchase of scarce, high-grade liquor must include also the purchase of inferior and unmarketable liquor. "Today, many retailers have so much money frozen in this dead stock that the public will not buy," said a spokesman for the New York State Restaurant Liquor Dealers Association, "that they have not enough money to meet their legitimate bills." Meanwhile in the black market the high-grade, imported whiskey is said to be selling at fabulous prices. The spokesman concluded, "The practice violates all the ethics of fair trade and honest business." That is almost funny! When was the liquor traffic ever known to be concerned with ethics? His final condemnation is almost ludicrous. "These outrageous 'tie-in-sales' are giving the entire liquor industry a black eye." Was there ever a time when the liquor traffic did not have a black eye? The liquor traffic deluded the American people in 1933 when it persuaded them to vote for the repeal of the 18th amendment. Today the liquor traffic seems to be deluding even itself.



THE LIBRARY

Reviews of Current Books and
Announcements by Publishers



► THE CHRISTIAN FUTURE OF THE MODERN MIND OUTRUN by *Eugen Rosenstock-Huussy* is written for the young men who literally fought the recent war and "the men who have experienced the spirit as the great translator from age to age because they themselves have been drafted for supreme service." We

are in a new day in which the Holy Spirit has been manifested in the courage and faith of simple soldiers. Progress is made by Christians and is the fruit of Christianity. The great sinners of our times are not individuals but groups. John Dewey and Charles Darwin abandoned suffering as our basis of

understanding the world and making progress. The belief in automatic progress stops progress. It is the principle of the cross of Christ that brings a new day out of carnage and suffering. Thinkers and soldiers must collaborate to build a realistic Christian future. (Scribner's, 248 pages, \$2.50.)

► **JESUS, THE MAN OF PRAYER**, by *John Henry Strong*, formerly professor of New Testament at Rochester Theological Seminary and later at the Biblical Seminary in New York, is a scholarly yet thoroughly practical discussion on prayer and the prayer life. It is first of all a study of the prayer life and the prayers of Jesus. Then taking the prayer habits and emphases of Jesus as its authority and example, the book sets forth prayer in six different categories: consecration, dependence, intercession, thanksgiving, submission, and finally the supreme joy of life that is found in prayer of communion. For "Christianity is a communicated life" and through prayer as communion and fellowship it is communicated. The book is dedicated to Dr. Strong's eminent father, the late Augustus Hopkins Strong, for 40 years President of the Rochester Theological Seminary and from whom the son in boyhood days first learned the meaning of prayer. The father gave his children a triple recipe for prayer that is forever valid, namely, gratitude, confession, supplication. Rightly does the author claim that in this day of universal calamity and vast opportunity the church of Christ needs nothing more than a reviving and renewing of the transforming experience of divine fellowship which comes through prayer. For people whose prayer life is unsatisfactory and unrewarding to themselves this book will be a tremendous help. For the pastor who wishes to prepare a series of prayer-meeting talks or to lead his people into a new and vitalizing experience in prayer nothing finer could be suggested. Former students of the author will affectionately cherish this memento of a scholarly and stimulating teacher. (Judson Press, 125 pages, \$1.35.)

GOOD BOOKS

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► **A MAKER OF MODERN CHINA**, by *Albert J. Garnier*, commemorates the 100th anniversary of the birth of Timothy Richard, missionary to China, with the "hope that it may present a challenge to young men and women to use what God has given them for the benefit of mankind and for the glory of God." The book describes political, social, economic, religious, and educational conditions in China prior to Richard's arrival in 1869, and the forces making for revolution up to that date. It records the work and ministry of the missionary, and the contribution he made to the making of Modern China. (Carey Press; 120 pages; \$1.25.)

► **TIMOTHY RICHARD**, by *E. W. Price Evans*, is a narrative of Christian enterprise and statesmanship in China by a Welsh missionary. It portrays the life of a man who was a prophet, scholar and statesman. His social teachings were far ahead

of his time. He was the apostle of a Social Order, based on the laws of obedience to God. The volume is written in an erudite and interesting style. (Carey Press; 160 pages; \$1.50.)

► **WHAT IS CHRISTIAN CIVILIZATION?** by *John Baillie*, distinguished professor of divinity in Edinburgh University, presents in book form the three Riddle Memorial Lectures in the University of Durham. He discusses the historical relations of Christianity and civilization, and the Christian attitude towards contemporary civilization, "If it has always been difficult for the Christian and the church to be in the world without being also of it, the difficulty has never been greater than it is today. Never has the Christian doctrine of regeneration stood in more danger of neglect." Profound and disturbing is his analysis of contemporary allegiance. For multitudes of people it is not a choice between Christianity and modern Paganism but a choice between belonging to the church or belonging nowhere. "Such is the tragedy that has overtaken so much of our common life—that it belongs nowhere, has no spiritual home, no ultimate standards of reference, and little definite conception of the direction in which it desires to move." In the final lecture "The Future of the West," he sounds a more optimistic note. Even that is qualified for he concludes frankly that all earthly civilizations are corruptible and must one day perish. Hence contemporary Christian civilization will endure only in so far as it does not lose sight of the greater light which is its source. (Charles Scribner's Sons, 59 pages, \$1.00.)

► **YOUNG PEOPLE'S PRAYERS**, Religion at Work in Life, by *Percy R. Hayward*, is a choice collection of 75 prayers for young people, each carrying a title, thus making them

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suitable for various occasions as well as for private devotions. The author is editor of *The International Journal of Religious Education* and for many years was director of Young People's Work for the Council on Religious Education. He thus has a background of experience with young people and their spiritual and devotional needs that has contributed most helpfully to the preparation of these prayers. Titles are exceedingly suggestive. Typical are "Steady Thou My Temper," "For the Clean Life," "Turn My Eyes Outward," "Make Me a Great Rock in a Weary Land," and many others. Beautiful is the prayer, "For Our Wedding Day," with its exquisite conclusion, "Grant that our love be a holy of holies so that we may find Thy face." The author suggests that these prayers be used in various ways, daily, weekly, in youth meetings, etc. Whatever use may be chosen, they are bound to be helpful, stimulating, and contributory to a devotional mood and a deeply spiritual experience. (Association Press-Revell Co., 82 pages, \$1.50.)

► **THE GOLDEN WORDS OF MOSES**, by *Maynard D. Follin*, studies the book of Genesis with the conviction

that "when properly understood we shall find nothing in it contrary to our fully verified scientific concepts." This is an able and theologically conservative presentation. (Bruce Humphries; 668 pages; \$2.00.)

► **GOD PASSES BY**, by *Shoghi Effendi*, is a review of the salient features of the origin and development of the Bahai Faith, its founders and followers, and its establishment in America. (Bahai Publishers; 412 pages.)

► **MY NOTES FOR ADDRESSES AT FUNERAL OCCASIONS**, by *W. P. VanWyk*, is a companion publication to the author's, *Sermon Notes on The Lord's Supper*, and is far above the average in books of this nature. The outlines are biblical, and mentally stimulating. (Baker's; 140 pages; \$1.25.)

► **IN CLEAR LIGHT**, by *U. M. McGuire*, is a memorial gift volume made possible by the family of the boy who bore Dr. McGuire's name, —John McGuire Strain, killed in street traffic at the age of eight years. The donors hope that grateful readers will be inspired to contribute to a McGuire Memorial

Foundation to be set up at Franklin College, the fund to provide for instruction and scholarships in Social and International Relations. The book contains ten messages from the pen of the deceased Baptist minister which interpret "Christianity in terms of its essential principles and applies those principles to problems of social and political interests." (Wm. H. Strain, Indiana University; 129 pages.)

► **HE IS ABLE**, by *Chaplain Alvin O. Carlson*, is an eloquent testimony to the presence and power of God. (Zondervan; 82 pages; \$1.00.)

► **THE MAN GOD USES**, by *Oswald J. Smith*, pastor of The Peoples Church, Toronto, Canada, a summons to church members to "a separate, Spirit-filled, Sanctified life." (Marshall, Morgan & Scott; 116 pages; \$75.)



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N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

After Nine Long Years of War The Lights Shine Again

The reopening of the University of Shanghai on its own campus with 900 students presents a new and immense opportunity in the training of Christian leadership for the new postwar China



Dormitories at Shanghai University, reconditioned after Japanese occupation, now house again hundreds of alert, eager students

AFTER nine long war years the lights are on again tonight in the dormitories of the University of Shanghai. More than 900 students were transported from the heart of the city in the ten big trucks. The clatter and laughter of young Chinese students, boys and girls, are heard all day and evening. Last night the faculty prayer meeting was a special praise and thanksgiving service. Many of the Chinese spoke of how they were sustained by the prayers and faith of American Christians.

Repair work goes on, although prices are the highest in the world, but somehow there is provision each day. God is with us and we are with him. The way is open in a wonderful way to work with and

By LUCIA P. HANSON

for students. Everywhere our alumni are at work in government, business, church, school, hospital and home. We are proud of the share American Baptists have had in this work.

It has been such a delight to see how the Chinese themselves have taken hold in getting the campus and buildings ready. They are eager and as anxious as we are. Carpenters, masons, painters, and electricians are doing their best to get us in shape. Buildings have had most necessary repairs, but much remains to be done. The buildings already look surprisingly well, not like pre-war days, of course, but still very livable and

usable. We need music, hymn books, baptismal robes for pastor and candidates, books for the library, science equipment, communion set, and other items.

But the campus is another story. It will take time, probably many years, before that will be anything like it used to be. We do have some small trees and bushes, but we miss the big camphors and firs and these will take years to replace. The Japanese took away a great deal of the sod as well as the trees. In many places the ground is now perfectly bare where we used to have great expanses of lovely green lawn. But things like perfect walls and floors, trees and lawn can all be replaced and repaired. The



Shanghai University's new President Henry T. Lin

fact that our students and Chinese faculty are all with us and well—that is what is really important. It sometimes seems like a miracle, and perhaps it is, that we are all back here together again after all that the world has been through. Do you wonder that our hearts are filled with gratitude for the World Mission Crusade?

We now have 900 students as against 600 when we were on the campus before. That means added responsibility and added opportunities. There are supposed to be ten foreign missionary couples on the campus, five Northern Baptists and five from the Southern Board. At present there are three families, two from our Board and one from the Southern. So we ask that we may be given the strength and the wisdom to meet each day's needs and that we may not fail in this great opportunity that has been given us. May our friends at home remember us in their prayers.

Action Must Follow Plans and Preparations

*Report of the annual Baptist
mission conference in Assam*

By HERBERT M. RANDALL

THE 47th annual Baptist mission conference of the Assam Mission assembled in the chapel of the mission hospital at Jorhat and had as its program theme, "they builded the wall, for the people had a mind to work." The sessions repeatedly amplified this thought, that now is the time to get down to work. "The time has long passed for plans and preparations," said Conference President Reuben Holm, "Now there is the great need of putting some of these plans into action." The report of the evangelistic committee revealed a tremendous need for new personnel to replace present missionaries soon retiring and to staff adequately the areas Baptists are responsible for. "Many other mission groups in India are

looking toward Assam as a possible area for their expansion," reported the committee. "Either we occupy and evangelize or we must let others who are able and willing be given the chance so that souls may be saved." The committee recommended the opening of five new stations and the restaffing of one that has been vacant for some time. At least six new families are needed for these new stations and six new families are needed to bring present stations up to full staff strength. At present the Mission is only 50% of its normal membership.

To the little group of war-weary Assam missionaries it was a joyous occasion to welcome back 17 of the mission family together with three new appointees. Among those who arrived in time for the conference were Mr. and Mrs. George Supplee, Rev. and Mrs. Bengt Anderson, Rev. and Mrs. John Selander, Mrs. E. S. Downs, and Miss Ruth Paul. Welcome telegrams were sent to Dr. and Mrs. Hasseblad and Miss Millie Marvin who had just landed at Karachi, India. The conference welcomed into its fellowship Rev. and Mrs. Herbert M. Randall and Dr. Mary E. Kirby, daughter of Dr. and Mrs. H. W. Kirby, veteran medical missionaries in Assam. Finally, a special welcome was given to Treasurer Forrest Smith on his tour of mission stations.

Closer cooperation with the Assam church leaders was the thought behind the proposal for an Assam Baptist Church Council which the conference referred to a special committee for details.

Expressions of appreciation were extended to Miss Cecelia Johnson and through her to all the Burma missionaries who had trekked out of Burma over the Naga Hills and had remained in Assam for whatever service they could render. The presence of American soldiers at the conference session was likewise a reminder of how close the horrors

of war had come to Assam. Whatever has been done for them by the missionaries has been returned a hundred times in their appreciation and friendliness. And they will take home to their churches an eyewitness account of missionary work. The conference closed with a message of inspiration and challenge by U. S. Army Chaplain W. K. Shamburger, who was introduced by the newly elected conference president, Rev. Bengt Anderson.

Church Bells Ring Again in West China

By LETTIE G. ARCHER

There was great rejoicing here over the close of the war. On the first night multitudes paraded the streets with torches and lanterns. On the morning of the second day there was a formal, well-planned public gathering at which an official document regarding the close of the war and the future of the nation was read. All the Americans, British and French were invited to sit on the platform with the officials. One interesting program feature was the sounding of the siren. For six years only one certain siren was allowed. All ringing of church bells had been curtailed. Only three of us in this station ever heard our church bell. This was all because of raids. At this program right after the singing of the national anthem, the siren started and blew and the Baptist Church bell began ringing. It sounded so good to us all. Now it rings for every service. That afternoon a big tea was given by the officials to all the citizens of the various allied nations living in the city. There were only about 20 of us, but there was a big group of Chinese officials. A representative of each group was asked to speak and each group sang its national anthem. In the evening we Americans marched behind the beautiful big flags of the allied nations in a torch parade.

The Changing and the Changeless in Home Missions

By R. DEAN GOODWIN



The familiar skyline of lower New York City. Although the American metropolis has undergone immense changes since the Home Mission Society was organized 114 years ago, its deep spiritual needs are unchanged

THERE is no final word about home missions. Since John Mason Peck and Jonathan Going caused the formation of the American Baptist Home Mission Society in 1832, to meet the need for evangelizing the new West, there have been many changes in American life which have demanded corresponding changes in home mission service. Adjustments to situations created by World War II have been consistent with the experience through 114 years growth of the Society's life and work. One unchanging purpose has been foremost in all the changing times, to win "North America for Christ." We have sought ever to do the will of God, "in whom there is no variableness." Our unchanging Master is Jesus Christ, the same yesterday, today and forever.

In honor of the British Army a phrase was coined which said that "they accomplished the impossible with the inadequate." The same can be said of many servants of Christ in the history of home missions. In our own six missions in Latin America we have only ten married couples and three single missionaries. Cooperating with them are one married couple and 14 women missionaries of the Woman's Society. In these fields are 223 churches, 491 Sunday schools, two hospitals, two schools of nursing, three theological seminaries, five high schools and nine primary schools, and several primary schools conducted by the churches. Last year four rural chapels were erected

A factual summary of the year's achievements and services in the work of the American Baptist Home Mission Society based on the report presented at the Grand Rapids Convention.

in Haiti, two in Puerto Rico, two growing churches were enlarged, one in Mexico and one in Puerto Rico. Several churches have helped to acquire parsonages.

The Spanish-American Seminary in Los Angeles opened the new year with 30 men and 10 women.

With the close of the war Bacone College is again receiving its full quota of older boys. It opened with an enrolment of 242, representing 40 tribes. College athletics have been resumed and, what is more important, Service League Citizens in Muskogee have given \$25,000 to equal similar amounts from the Home Mission Society and from the General Education Board. Other friends-outside Muskogee are contributing a fourth \$25,000 which will mean a total of \$100,000 for the library, extensive repairs to buildings, new laundry equipment, a wood-working shop, and a metal-working shop, and two new residences.

In cooperation with 30 denominations, the year 1946 is to be a memorable year in lay evangelism. A total of 1,283,785 evangelistic booklets, leaflets and

cards was printed last year. The Mission to Sunday school teachers and officers featured in 1945 and designed to realize more fully the evangelistic possibilities in our church schools is being continued through 1946. Forrest B. Fordham has been appointed by The American Baptist Home Mission Society as Director of Youth Evangelism. The Society cooperates with the Board of Education and Publication in the program of Winning the Children for Christ. Seven full-time women directors are in service to train Baptist women to conduct Bible story hours for unchurched children, and to train primary and junior teachers to do better work in the church school.

During the past year ever-increasing demands have come from churches for building counsel, the largest churches as well as from the smaller rural groups. While major efforts have been directed to building counsel, the edifice funds have not been neglected.

Outstanding now are 119 loans whose original principal sums totalled \$474,269.45. They have been reduced by payments to \$292,038. Loans to 16 churches from the Church Extension Fund of the Northern Baptist Convention, the original principal of which was \$49,146.63, have been reduced to \$41,901.82. Edifice loan funds founded on bequests and gifts now total \$1,043,309.10.

One of the city areas in which Baptist home mission has been carried on for many years is among bilingual peoples. Today two languages are needed less and less, but the prominence of two cultures still remains. Mexicans and Puerto Ricans are still entering the United States. Only through their own language can they be reached with the message of Christ. Italian communities are held back frequently by the old world and Roman church culture. The Hungarian, Czechoslovak, Roumanian and Polish peoples are assimilating American culture so that their need for a bilingual ministry is less than it was a generation ago. The Home Mission Society has at present 93 bilingual pastors under appointment.

Specialized skills beyond those learned in a theological school are required of Christian Center directors. Accordingly, supervised Christian Center training and experience is now provided at Brooks House, Hammond, Ind., for young men who have a well-rounded education. There will be work projects. Arrangements have also been made for study courses in social service at Roger Williams College in Chicago. Today there is danger that younger Negroes will be lost to the Christian cause unless influenced by ministers who have education equal to their own. Educational Centers have been established for pastors and church leaders in Chicago, Brooklyn and Harlem in New York City, Detroit and Pittsburgh.

During the war 41 defense workers and 15 interdenominational leaders ministering in 45 defense areas were supported by funds from the Baptist World Emergency Forward Fund. When the war ended the need of this ministry that had been provided previously became even greater as some of these areas became permanent. Church buildings have been erected and others will be needed.

All of the wartime relocation camps for Americans of Japanese ancestry are closed. Of the original 110,000 people who were evacuated to these camps, about half have returned to the Pacific Coast. Many missionary workers and pastors voluntarily shifted, or were asked to move into these more critical areas to meet the needs. Another year of intensive service for meeting housing and employment needs for these fellow Americans, will be required before any real readjustments into community and church life can be accomplished. In the midwest and east they are slowly being integrated into the community life and the on-going church programs. The First Baptist Church in Chicago has been for over two years a successful interracial church.

At the close of the war 564 or approximately 10% of active Northern Baptist ministers were serving as chaplains. Already 272 have been released. The Society helps these men relocate in civilian pastorates.

The Society cooperates with other denominations through all possible agencies, the main channel continuing to be the Home Missions Council of North America. In work with service men the Society has been cooperating with three agencies: The General Commission on Army and Navy Chaplains; The Service Men's Christian League, and The Christian Commission on Camp and Defense Communities. Other interdenominational agencies include the Council on Spanish-speaking Work, the Inter-Mountain Conference in the Mormon area, and the Committee on Cooperation in Latin America.

Many churches have a new and larger conception of their task of winning the countryside to Christ. The young people's Summer Service Project at Rio Grande, Ohio, in 1945 was highly successful. C. R. McBride has been appointed as rural field worker, with headquarters at the Rural Church Center, Green Lake, Wis. His duties include the "Heifers for Relief" program, conferences for missionaries, a "settling people on land" program, and making surveys. Three four-week schools for ministers in town and country were held in the winter and spring of 1946. The United Emphasis for Baptist town and country churches in 1946 is "Churches in town and country! Organize for effective service in your community and in the world."

Enduring Witness in the First Postwar Year in Foreign Missions

By ADA P. STEARNS



Airplane view of Rangoon. In the upper left center may be seen the campus and buildings of Judson College with the chapel tower. Most of the buildings are still occupied by British military establishments but it is expected that they will be returned to the Burma mission next month with the reopening of the college

ANY report of the foreign mission enterprise for the past year is largely an unveiling of monumental evidence of enduring witness to the living, all-availing Christ. Mission fields that had been closed to communication for a period of years were able to tell the mother churches in the United States of the roll-call of their martyrs, of the increase in membership by baptisms, of some churches that were able to hold services every Sunday even during the years of enemy occupation. Where vigorous leadership was lacking, wartime conditions and propaganda admittedly caused some backsliding. Everywhere in the wake of the holocaust problems were left that will challenge for years to come the best in Christian statesmanship and administration.

Losses in leadership on the fields were critical, but the wonder is that so many remain to help restore the work. Among those called to higher service in East China are Dr. Herman C. E. Liu, former President of the University of Shanghai, who was assassinated on the streets of Shanghai early in the war; Dr. Helen

A summary of the annual report of the Foreign Mission Board and of the Woman's Board, presented at Grand Rapids in connection with the sessions of the Northern Baptist Convention.

Shuai, leading woman physician in the Shaohing Hospital; Rev. T. E. Tong, former President of the University of Shanghai; and six secondary school leaders.

In Burma two outstanding doctors were among the martyrs. Kindly, beloved Dr. Ah Pon, 71 years old, died in a Japanese internment camp. Young Dr. Robin Krasu was one of a party of Burmese forced by the Japanese to make a harrowing march into Siam after the British had re-entered Burma. The entire group were killed under conditions that can only be conjectured in such desperate times. Dr. Krasu had substituted for Dr. Gordon Seagrave while

the latter was in this country and the Burma Mission had looked to him as a medical leader of the future.

An irreparable loss to the work in Japan was sustained in the death of Dr. Y. Chiba on Easter Sunday, 1946. He was well known in America and served for years as President of the Japan Baptist Convention and as head of mission schools of higher learning.

The year was significant in the visits of Foreign Missions secretarial personnel to areas of acute need. Dr. Edwin A. Bell, the Foreign Board's special representative for Europe, was one of the first representatives of any denomination to reach Europe. He has been tireless in effective work among Baptists brethren in all areas where Northern Baptists have responsibility, except in Russian territory. He has also co-operated fully with Southern Baptists.

Dr. Elmer A. Fridell visited the Philippine Islands. By his overflowing Christian spirit endeared himself and Northern Baptists to Filipino Christians. Visits to East, West and South China fields followed in the same spirit and with the same effectiveness. It is expected that by the time this summary appears he will have spent some time in Japan.

Treasurer Forrest Smith, of the American Baptist Foreign Mission Society, made an advantageous visit

to India, reaching all the fields but the Deccan. He was also able to make a short visit to upper Burma.

A gratifying number of missionaries have returned to their fields. The presence of new workers busy at language study has greatly heartened the regular staffs who have carried too heavy burdens too long.

The looting and damaging of property in war areas will present problems for years to come. Even on fields affected only indirectly by the war, mission property is in a sad state of disrepair because of lack of workmen and materials and because of exorbitant prices for life's essentials. The looting of hospitals and school libraries means that reopened work is being carried on courageously but under the greatest of handicaps.

The welcome given to missionaries returning after years of enforced absence has been deeply touching. One of the earliest to arrive on a devastated field wrote: "So many have come just to talk their hearts out. I have helped others get jobs, and given relief as needed. It seems to mean so frighteningly much to them just to have us attend a meeting or come in for a meal. I know it's not myself. I am inheriting and sharing love belonging to whole generations of devoted missionaries who have won this. It is a priceless privilege to feel this friendship."



The Baptist Mission Hospital in Iloilo, Philippine Islands. Severely damaged and looted by the Japanese it was reconditioned by the United States Army Medical Corps and has been restored to the Philippine Mission with new equipment purchased while Secretary Elmer A. Fridell was in the Philippines

The Carpenter of Nazareth and the Redeemer of Mankind

The Labor Sunday Message of the Federal Council of Churches

ON Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force. In the true Christian community all persons and peoples are members one of another under the searching judgment of One who is Sovereign, and beneath the tender care of a Father who is God. An ill clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopardizes the rights of all free men.

In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation—the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations. From our spirits might rise a greater sense of world fellowship and a passion for freedom which will embrace all men.

We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of controversy that brings to light the shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard for those engaged in it. An annual income adequate for a worthy standard of living, an economy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power—the achievement of these goals for all persons, families and nations is indispensable to the realization of the common good.

The American people have a crucial responsibility for attaining such goals at home and abroad. Planning by public bodies and far sighted political leadership as well as all possible cooperative action by private groups to the same end are necessary if chaos is to be averted. Governmental initiative and control need not lead to irresponsible power; only by their exercise under democratic safeguards can the irresponsible power of private control and group selfishness be overcome.

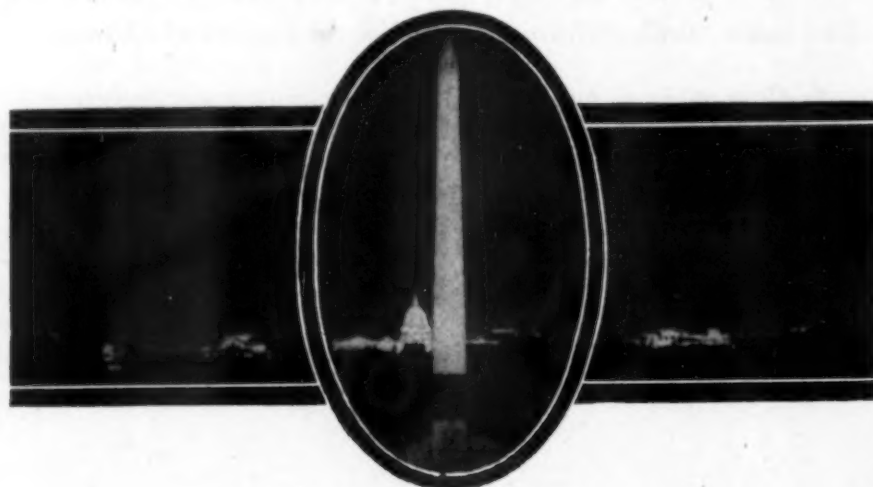
Whatever the special claims made by labor or by management, goals of the common good must regulate all settlements. Unions and employers are to be commended for the stability which they have given to industries through the more than 50,000 contracts providing for the peaceful settlement of disputes. We do not apportion the responsibility for recent and current stoppages of work, but we do stress the obligation upon both parties to exercise more mutual considerations and more self discipline, and to recognize the sanctity of contracts once entered into by solemn agreement.

We note with deep satisfaction the number of employers who give evidence of their care for the common good and for the all-important factor of human

relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor or a disregard of broad human interests, so we cannot accuse labor as a group of lack of social responsibility. Selfishness besets us all as individuals and groups. Within their leadership an outlook on the problems involved in the peace and progress of mankind as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that "*The Social Ideals of the Churches*" has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. It is desirable that workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of its members through such activities as workers' education, child care programs, family case work and personal counselling; also in their activities reflecting a social concern beyond labor's immediate interests.

To meet the needs of this hour the church of Christ must be strengthened in body and in spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them as Christians in an unchristian society sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of History and the Redeemer of Mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose designs the world may be refashioned.



The Summer Is Past

A meditation on Christ as the only hope of a bewildered humanity

By REUBEN E. NELSON

AS THIS copy of MISSIONS is read, the school bells will be ringing across the U. S. A. Vacations will be over and schedules will begin with clock-like regularity. The tempo of activity in our church programs will be increased.

Northern Baptists are aware that something more than increased activity is needed. Our programs emphasize that fact. There are elements, purposeful and powerful, basic to all our programs.

The Department of Evangelism does not simply ask for activity, but for 77,777 men and women won to Christ and to the fellowship of our churches. Juvenile Protection looks beyond activity to an effective shepherding of our children. The Christian Life Crusade suggests "refresher meetings" that churches may mobilize their spiritual energies around the goals adopted last spring. The World Mission Crusade and Unified Budget represent not only increased activity in giving, but a deepened realization that Christ and His Church are the only hope of a bewildered humanity.

His purpose and His power transform human activity into fruitful results.



A Unified Program of World Relief

By STANLEY I. STUBER

In the formation of Church World Service the Protestant churches now have a united relief program which includes both material aid and cash contributions. Church World Service combines the work formerly done by the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service.

Because the Northern Baptist Convention has a direct connection with this new agency, through membership on its Board of Directors, its warehouse program, and its relief projects in Europe and Asia, Northern Baptists should become familiar with its name and the services which it can render.

Important Addresses

The address of Church World Service is 37 East 36th Street, New York 16, N. Y. Its president is Harper Sibley of Rochester, N. Y.



Filipino children suffering from malnutrition

and its Executive Vice President, Dr. A. L. Warnshuis of New York City. Dr. Leslie E. Moss, a Baptist, heads the Promotion Department, while Dr. Robbins Barstow is head of the Service Department. The Southern Baptist Convention, as well as the Northern Baptist Convention, is represented on its Board of Directors.

The financial goal of Church World Service is \$14,955,996 for 1946. Of this amount \$7,815,996 must be in cash. The balance represents the estimated value of gifts in kind, mostly clothing, to be sent through the regional church shipping centers. Both money and goods will be divided almost equally between China and Europe.

Money for the support of the relief work of Church World Service comes from such denominational organizations as our own World Relief Committee of the Northern Baptist Convention. Therefore when Baptists give to the World Mission Crusade, or take special collections for world relief, or contribute to the Sunday of Sacrifice, they are working through this new united channel of mercy.

It should be pointed out that all of the relief money of the World Relief Committee does not go to this organization. There are other agencies being used. But when quick, economical service is needed in Europe and Asia this is the organization which, as far as church channels are concerned, seems best fitted to do the job. Increasingly it will become the chief relief agency of the Protestant churches in the United States.

Material Aid

Along with the cash contributions made through the World Mission Crusade, Northern Baptists can render a great Christian service by sending good used clothing and other material aid to the various collecting centers under the

general supervision of Church World Service. Northern and Southern Baptists have their own joint warehouse at 1735 Vandeventer Avenue, St. Louis 10, Mo. But they also are sending material to these other CWS collecting centers:

New Windsor, Maryland
 Modesto, California
 236 Beacon Street, Boston 16, Mass.
 108 Gold Street, Brooklyn 1, N. Y.
 2247 East Marginal Way, Seattle 4, Wash.
 7110 Compton Avenue, Los Angeles 1, Calif.

When you have collected material, and have it well boxed, marked with your Baptist church address, then ship it *express* to any of these United Church Service Centers listed above. This is part of the relief program of the Northern Baptist Convention and has the official support of both its Material Aid Committee and its World Relief Committee. You are urged to cooperate as individuals and as churches.

What is Needed?

"What should be sent to these United Church Service Centers?" is a common question. The answer is: good used clothing, shoes, layettes, bedding, linens, sewing materials, tools, bicycles, powdered milk, food concentrates, medicines and medical supplies.

Canned meat, fish and milk are also accepted for shipment. But gifts of money to buy dried milk or other food concentrates at wholesale are the most economical and satisfactory way to provide food. The money can be sent to the World Relief Committee, 152 Madison Ave., New York 16, N. Y. or to the Church World Service.

It can be said that all goods and money given either through the World Mission Crusade or to the Church World Service (credit is received in either case) helps to

reestablish and strengthen church life and the Christian community in the devastated areas of Europe and Asia, making the influence of the church central in the rebuilding of the community.

Outside of immediate relief for the starving, the homeless and the multitude of "displaced people," relief funds will be used for reconstruction purposes, both material and spiritual. For many months great shipments of supplies have been going to Asia and Europe. The response has already been most gratifying.

Northern Baptists have had a part in all this. It is hoped that they will have even a greater part in the future. There are three important things to keep in mind: 1) Send money for starving people immediately to the World Relief Committee of the Northern Baptist Convention (address above); 2) send material aid to the nearest United Church Service Center listed in this article, and 3) prepare to double on the first Sunday in December the amount which you gave to the Sunday of Sacrifice last year, since one half of the total will be used for world relief.

Oasis and Destination

By Evan J. Shearman

"The Institute for our church is now a thing of the past, but the programs and suggestions made at last Thursday's meeting will keep us busy for the rest of the year." This is Rev. Roger W. Floyd, pastor of the First Baptist Church of East Jaffrey, N. H. quoting his Christian Life Crusade leaders. How true that is of other rural churches like this one as well as city churches and all our churches large and small. The well-planned Institutes with their singing, Scripture and prayer, their Interpretive Periods, their Planning Conferences and their concerted attendance are full of color. Then comes the remainder of the year when the work of achieving the church's chosen goals must be done. This effort can be extremely unglamorous and even be made drudgery unless those responsible for the advance use imagination and ingenuity week by week and are constantly refreshed by blessings bestowed daily by the heavenly Father.

Like a desert oasis will be the
(Continued on page 445)



Miriam Corbett at the Christian Life Crusade booth at Grand Rapids

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Forward Together

By MABELLE RAE LEGRAND

THE United Council of Church Women is a "Way" by which all Protestant women of the United States may work together to aid in answering their own prayers of "Thy Kingdom Come on earth as it is in heaven." It is a Way by which Christian women may do the will of their Heavenly Father together. The purpose as stated in the constitution of the United Council "shall be to unite church women in their allegiance to their Lord and Saviour, Jesus Christ, through a program looking to their integration in the total life and work of the church and to the building of a world Christian Community."

The United Council of Church Women is the natural outgrowth of thousands of local interdenominational groups of devoted church women who find that some things may better be done together than by single denominational groups. Fellowship is most important in planning for many home and foreign mission projects as well as local community concerns.

The program of the United Council has several high points around which local and state groups may evolve a program suited to the needs of every community. There are three national days for which programs are prepared:

WORLD COMMUNITY DAY, *First Friday in November*

WORLD DAY OF PRAYER, *First Friday in Lent*

MAY FELLOWSHIP DAY, *First Friday in May*

WORLD COMMUNITY DAY (*first Friday in November*) always presents an emphasis on world order.

In 1946, we will again discuss "The Price of Enduring Peace" and the responsibility of church women for being informed about justice and Christian ideals in international relationships. Gifts on this special day are always used for the relief of suffering.

THE WORLD DAY OF PRAYER (*first Friday in Lent*) is more generally observed than other special days because Christian women have found it easy to pray together for a world Christian Community. More than 11,000 community groups in the U. S. prayed together this year and made generous gifts for work among migrants and sharecroppers, Christian literature in foreign lands and the training of young women in eight Christian colleges in the Orient.

MAY FELLOWSHIP DAY (*first Friday in May*) stresses unity in Christian service and is especially concerned with family life with definite emphasis on the needs of children in our homes and communities. All major racial and nationality groups should be included in the planning for the program and the projects. The gifts from this day should be divided to help the work of the local group, the state organization and The United Council of Church Women.

The great concern of Christian women is a "World Christian Community." We recognize the need for spiritual guidance in our lives and we seek to develop a concern for "the common good," and to share in *worship, study and action*. Within the function of a council are any or all activities which will:

(1) Strengthen the world church and its world mission at home and abroad. This will include the sup-

port of Christian missions, acts of friendliness to foreign students, helpfulness to relocated Americans and the reestablishment of contacts with mission centers.

(2) Help in relief and reconstruction in areas affected by war. This means communities in this land, as well as in war devastated areas around the world.

(3) Create good will and understanding among races, beginning within the heart of each woman.

(4) Stimulate greater insight into world organization and religion as the basis for enduring peace.

(5) Reinforce the political framework for world cooperation.

(6) Clarify the Christian ethic for a world society.

The official publication of The United Council of Church Women, *The Church Woman*, brings articles by the finest writers, women and men, related to church activities, local and national. Devotional material is provided each month. The story of the work of Christian women of other lands is presented to keep us keenly conscious of the Christian "sisterhood" of the churches. Plans, projects, methods of work of local Councils are reported each month as suggestions to other groups. This publication does not attempt to replace denominational magazines but rather to enlarge our horizons and to supplement our other reading. For \$1.00 a year, you may receive 10 numbers of *The Church Woman*.

The United Council of Church Women seeks to be truly ecumenical in its service to the women of the churches. In the words of Dr. Visser 't Hooft, Secretary of the World Council of Churches, we want to be truly concerned about: "the whole family of the whole church of the whole world; inter-racial, international, interdenominational; with a common Father and a common purpose and a common love."

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Victorious Christian Living in Wartime Burma

A compilation of modern acts of the apostles gleaned from letters out of Burma since its liberation. The first is from the letter of a soldier who saw Ma Nyein Tha (Ma Mi) and felt impelled to tell her story. The second is a challenge not only to Karen women but through them to women everywhere who are wholeheartedly working with their pastors in village churches. The final paragraphs are taken from the latest reports from associations in Burma.

God Guides Ma Nyein Tha

From a Soldier's Letter

SHE looked a bit older, but her smile flashed and her old joyous twinkle was as lovely as ever. She was with her family of 22 (three generations) who had not been separated during those three years. I cannot describe the warmth and joy of her welcome.

We talked, my Sikh soldier friend from India listening. We forgot to go back for dinner. Two more soldier friends came. They listened. Some one served a delicious meal. From every one who came we gleaned a story that is a spiritual epic. This letter contains only bits from the whole history.

The keynote of the story that came from the narrators was *Psalm 103*, which Ma Mi had read that morning. From the time of leaving Burma just after the Japanese invasion to the end of their wanderings, every single decision was made after clear, detailed instruction had come from God. The part of the family living in Moulmein in the south joined them in Myitkyina, where they lived together for two years. Although ordered by the Japanese to evacuate, the family waited for united guidance and moved only when all were sure that God had given the signal. For instance, some one read *Acts 8:26* before the move from Myitkyina

to Sagaing and *Psalm 23* before moving across the river to live in a Buddhist village.

Again, some Kachin Christians had invited them to their hill village. It seemed natural to choose their company. There was food; cheap fruit was available on this side of the river. Those who went with the Kachins had to return for lack of food and because of robbers from the Shan Hills. They concluded that "God keeps His promises to take care of us, no matter how difficult it seems." In the Buddhist village they lived in a cowshed. Later came guidance to return across the river. Two days afterward the former village was bombed and the cowshed machine-gunned.

They arrived in Sagaing in November 1944. One day after traveling in an open truck, chilled and



A Karen mother and child. With liberation from Japanese rule, life in Burma has new meaning

huddled together as complete strangers in a strange land, they waited until daylight in the Mandalay station. A Buddhist girl who had been in the mission school in Mandalay took them to live in a monastery across the Irrawaddy River. Here a monk, a friend of other days who had kept an orphanage in Rangoon, took the family to stay in his underground quarters. Houses near by were hit, but they were safe. During other air raids by the British the monk sheltered the group in his caves cut deep in the rocks of the Sagaing Hills.

The move to Maymyo involved a miracle, too. Ma Mi and her father and mother went as an advance party. There were no vehicles for the 19 others. Ma Mi encouraged her anxious mother with, "If God wants the family here, there may be a truck to bring them from door to door."

That night two soldiers with time and petrol to spare put up with the family in Sagaing and the next morning they made a convoy of two to three ton trucks to move the main party. Just as Ma Mi had said! Others who made the same trip had to pay 400 rupees for the privilege.

In Myitkyina when bombs were falling close, her father, sick with malaria, weak from fever in an undernourished body, was too sick to move or be moved to the slit trench. God gave him a vision in which he heard, "This spot is safe and the families around us are safe." It was so. Again, when the first bombers raided Rangoon, *Psalm 91* as ever brought courage. Constantly with Ma Mi has been *Deuteronomy 8*. "To make you feel your need of Him," is her interpretation of this experience.

It should also be said that the capture of Mandalay by 19 divisions forestalled the Japanese plans to take away all Christians, Chinese and Indians from Sagaing in one day and all of them from Maymyo in two days. Most of the rich wisdom and insight that have come to Ma Mi out of these amazing happenings she hopes to pass on to others. Abiding through it all has been the sense of being preserved for helping the future of Burma. "You must have honesty, must have faith, perseverance!" she says. Ma Mi has spent much time in Bible study. She is prepared with plans for the politicians and statesmen on the reconstruction of Burma. She longs to rejoin leaders for preparation for the task ahead.

My Sikh friend was profoundly impressed and I, unforgettably so. Here was patriotism of supreme quality and the devoted leadership for which the whole world waits.

A Pastor's Challenge

Received from Helen K. Hunt

In April, 1943, a Karen parachutist came down near Let-Pan-Gon village, over on the Bassein side. Because this became known, this Pwo-Karen village was suddenly and unexpectedly raided by the Japanese before dawn one day soon after. A few villagers managed to escape, but about 20 women and almost all the leaders of the Pwo-Karen Baptist Church there, including the pastor, were arrested, carried away to the nearest lockup, tortured, a few at a time, while the rest were left in suspense. The pastors and leaders still had some hope, and prayed that they might be spared, but knew that most of them would probably die.

One night, before they all fell asleep in their crowded cell, their pastor led their usual nightly "family worship." They repeated the 23rd Psalm and sang "Abide With Me." The night before they



With Judson College in Rangoon reopening next month the chapel will again contribute to its religious life

were to be sentenced one of the leaders said, "What will happen to our church at Let-Pan-Gon, if all of us should be martyred?" The pastor calmly replied, "Remember we still have our women there, who can take full charge and keep the church work going as well as we men, if not better." The prison guard overheard their nightly prayer services and this conversation as well as others, and was deeply impressed by their courage and faith: he reported it all later. The day after this conversation, all the 10 church leaders (men) were brutally tortured and died. After many days on starvation diet the women were released.

The Karen women have accepted this tribute of the pastor as a challenge and intend to live up to their men's faith in them.

Miss Kittie Thein told Helen K. Hunt this story. She wanted very much to tell it to a meeting of British soldiers in Rangoon, but felt it so deeply that she could not trust herself to try to tell it. She said she wanted these soldiers to know that though their village Karen women may look to foreign-

ers very backward and perhaps ignorant, their own Karen men have great faith in their ability and their Christian character and faith.

Karens Speak for Themselves

There is a tremendous awakening among the Karens right now. In Maubin District alone, over 1,000 were baptized before December 1945, over 300 in Myaungmya in March and April, 1946, and 85 near Bassein. Bassein and Myaungmya evangelists alone have baptized no less than 2,000 since the Japanese moved out. Two Burmese villages are asking for baptism.

During the war Karens were ill-treated, oppressed and tortured because they were loyal to the British, helping British spies who came only to Karen villages. Consequently, Karen children got little schooling during these years.

Villagers are now endeavoring to rebuild their churches. Though the spirit is willing, the flesh is weak. They have their houses and property to rebuild or repair. They have to purchase everything anew—food, clothing, tools, implements, and household necessities. On account of the war the Karens have suffered, perhaps beyond remedy, so intensely that they do not think that they can ever recover from their shocking, disastrous and lamentable experiences. They realize they can never start the long way of progress and perfection unless they receive outside assistance.

From Lily Krasu: "Fear! When bombs fell and bullets whizzed past and mortars boomed, one almost lost one's common sense. Fear! we have never known so much fear of death in our lives before. Fear can paralyze you so. . . . Any political power can claim itself to be invincible, but if God is not with it, or if it has no God, great will be its fall. I thoroughly believe in this. If God doesn't go first before us, there is no hope in this world."



The Pals Club Draws No Color Line

An interracial project among children that is successfully banishing racial fear, removing racial prejudice, and promoting understanding and good will Christians



Pals Club, First Baptist Church, Jamaica, L. I.

A PROJECT that has yielded amazing dividends in joy as well as in the growth of mutual understanding and good will in our community, has been an interracial club for little girls at the First Baptist Church of Jamaica, Long Island. It gives promise of being a real factor in laying foundations for better relationships among the Negro and white families that have come under the influence of this little group.

Jamaica is like many other communities. The white people reside on one side of the tracks. On the other, separated as if by a wall, live the Negroes. In the theatres, the downtown stores, and on the buses and subways, the two groups mingle freely. In the churches, the

By ELANORE HURLBURT

social halls, and public schools, the two groups are separate.

In our own neighborhood just north of the tracks, our children meet no Negro children at all, although less than six blocks away hundreds of little dark-skinned youngsters play in the streets. On the part of the adults in our communities few hands have been stretched across the boundary that keeps our two races apart, in spite of the fact that conflicts constantly arise—clashes based on deep prejudices of long standing. Many of us who desire to follow Christ deplored the situation, but few opportunities in which we could help presented themselves.

While visiting with some children one day, we discovered that the idea of a club for little girls was the most exciting thing on the horizon of these seven-, eight-, and nine-year-olds. They had envisioned a club that would have thrilling adventures and one which would include all the most acceptable children in the neighborhood. At this point in the discussion a precious idea was born: "Why not have a club for both Negro and white children?" Not one of these children had a single Negro friend. It did sound interesting—almost exciting—to think of having a club of this sort.

On the very next Sunday, the same invitation was extended to two groups of little girls. To all the white girls between the ages of seven and nine in our Sunday school, the plan was presented. Through a fine young Negro woman, who was serving as director of Religious Education in a nearby Negro church, the invitation was given to the same age group of Negro girls. The children were to come to our home right after school on an afternoon later in the week.

We put the house in readiness, prepared some simple refreshments, and did a lot of thinking about "ice-breaking" games. We were so eager to have the first meeting begin on a friendly footing. In spite of our preparation, we had some moments when we wondered if the children's parents would let them come. We wondered too, if they did come to this first meeting, if even the warmth of our living room would be able to melt the barriers that keep groups apart.

As they arrived on that first day each little white girl was given half a heart cut in such a way that it would exactly fit another half heart held by a Negro girl. I heard a little blonde exclaim: "At last I've found you! You have the other half of my heart." I wondered if she realized how wisely she had spoken. We had a scramble for candy in the kitchen and played hide-the-thimble in the living room. There was never any ice to break. They were all "pals" from the beginning.

Thus the "Pals Club" was begun—eight little white girls, eight little colored girls. Each week new adventures in friendship were anticipated. Pins were procured through a church supply house at two cents apiece. The name "Pals" was printed on the pin. Under the name two tiny hands were pictured joined in a warm handclasp and beneath that two perfect links of a chain suggested the two aims of the club—friendliness and helpfulness. Those of us who were responsible for their club's activity tried to keep these ideals before the group. The expression "C-I-H-U" (the slogan coined by the beloved missionary, Dr. Frank Laubach), meaning "*Can I Help You?*" was chosen as our password, and had to be whispered into the ear of the doorkeeper to gain entrance into each meeting.

The two groups blended harmoniously from the first. We did many things that were "just for fun"—investments in friendship, as we played and worked together. The girls sewed for their dolls, made valentines, strung beads, braided mats and made many little holiday trinkets. On some occasions the mothers and friends of the members were invited to a meeting to talk to us about table manners, bed-making, habits of cleanliness, and to bring stories of valor and achievement of outstanding people



"Pals" packing clothes for Europe

in both racial groups. We took several trips to nearby parks and museums and closed the first year with a wading party and picnic at a public beach on the ocean.

Throughout the year in carrying out the aim of helpfulness, we completely forgot our differences as we engaged in service projects for others. The children worked together making gifts for sick and shut-ins, planned an entertainment for the Home for the Aged, and baked cookies at Christmastime which they packed in gay little boxes for their friends. On Mother's Day they planned an unusual Mother's Day Party and Program to which 34 guests came. This year we are constructing tray favors for the children in one of our local hospitals, making scrapbooks for several shut-ins, and painting and repairing secondhand toys for needy children. Our special project for the winter months has been the collection of clothing for destitute children in Europe.

Throughout the first year, other children came to the club—sometimes just one, sometimes little groups of three or four seeking admission. We had limited the membership to 16 as the living room would accommodate no more, but we carefully recorded the names of all those children who wanted to

join and hoped that somehow a plan would work out for them.

The first meeting of the second year was a picnic in a nearby park to which each little girl brought her own basket lunch. We were amazed to discover when we called the roll that our little club had grown from 16 to 43, with the membership about equally divided between the two races. There was no other solution except to set up three little clubs selecting the members for each on an age basis. We are now meeting in the social hall of the Jamaica Baptist Church, and the enrolment has passed 60. It is significant that three of our most enthusiastic children come from Catholic, and three from Jewish homes.

It is noteworthy too that several of the white children have come from southern homes. The mothers from the South are helping with the leadership of the clubs this year. Several Negro and white women have visited in each other's homes because their children have become such good friends.

In every city community there are countless opportunities to build good will in the hearts of eager children whose minds know little of racial fear and prejudice. Unless opportunities are provided in a Christian atmosphere for the knowing and appreciation of each other, a new generation of adults steeped in the racial misunderstandings and prejudices accumulated through the years will become a reality.

A Difficult but Hopeful Year at Mather School

The end of the war has brought increased requests from girls at Mather School for help with their expenses. The amount of aid that can be given is in direct relation to the income of our Sales House and our Student Campus Store. Contributions are sorted according

(Continued on page 444)

MISSIONS CROSS WORD PUZZLE PAGE

No. 34. Kindness

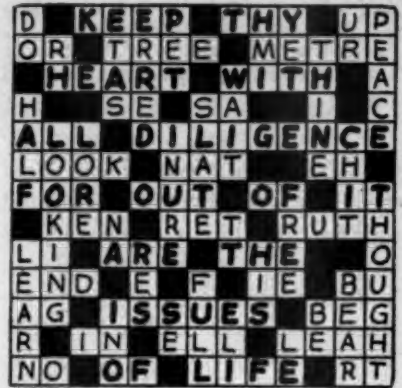
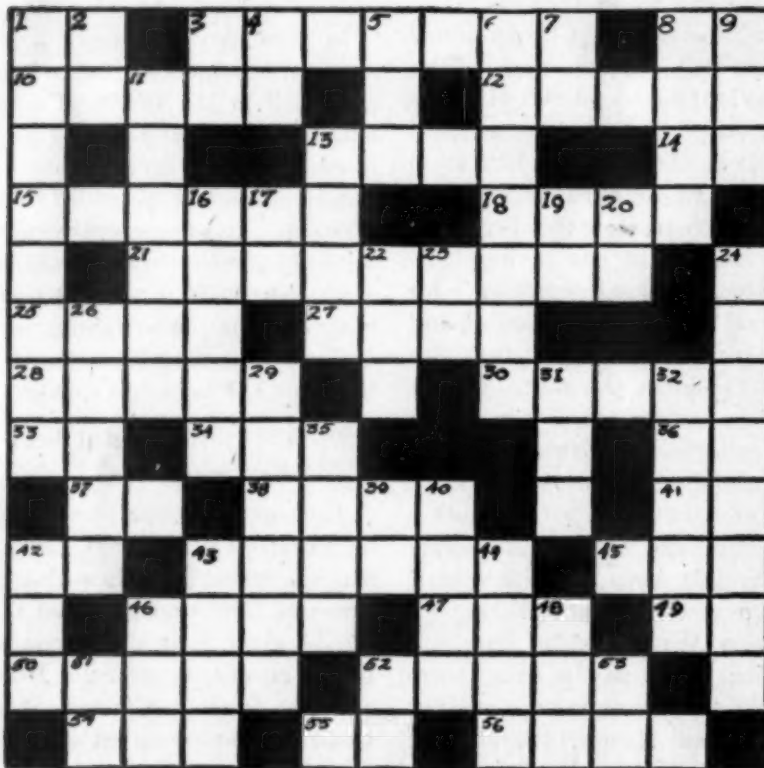
ACROSS

1. . . . John.
3. "... shall cover the multi-
of sins." I Pet. 4:8.
8. Buyer's Option.
10. A drunkard.
12. Wife of Menelaus.
13. "he shall grow as the . . ." Hosea 14:5.
14. Diphthong.
15. Son of Haman. Esth. 9:9.
18. "Prophet was beforetime
called a . . ." I Sam. 9:9.
21. "and . . . not our feet to be
moved." Ps. 66:9.
25. "do . . . unto all men." Gal.
6:10.
27. "thinketh no . . ." I Cor.
13:5.
28. Sea-eagles.
30. Kindness.
33. Road.
34. "Why is thy countenance
. . ." Neh. 2:2.

36. Upper Canada.
37. "called the altar . . ." Josh.
22:34.
38. "call upon him as . . . as I
live." Ps. 116:2.
41. Gill. 42. Pair.
43. Genus of insects. 45. Wharf.
46. "Neither will I . . . my face
any more." Ezek. 39:29.
47. Contest. 49. Trade-union.
50. Numbers between twelve and
twenty.
52. City in Benjamin. I Sam. 19:22.
54. "a hungered, . . . ye gave me
meat." Matt. 25:35.
55. "desire of a man . . . his
kindness." Prov. 19:22.
56. "be ye . . . one to another."
Eph. 4:32.

DOWN

1. "a . . . , and ye took me in." Matt. 25:35.
2. "Give . . . him that asketh." Matt. 5:42.
3. Civil engineer.



Last Month's Puzzle

4. Part of the day. 5. King (Fr.).
6. "love him as . . ." Lev. 19:34.
7. "thirsty, and . . . gave me
drink." Matt. 25:35.
8. "... ye one another's bur-
den." Gal. 6:2.
9. "forgiving . . . another." Eph.
4:32.
11. "in . . . , and ye came." Matt.
25:36.
13. "thy lovingkindness is better
than . . ." Ps. 63:3.
16. Dandies.
17. Eastern Continent.
19. And.
20. Exclamation of inquiry.
22. First woman. Gen. 3:20.
23. Japanese measure.
24. "his . . . kindness is great."
Ps. 117:2.
26. "... my steps in thy word."
Ps. 119:133.
29. Lettuce dishes.
31. "endureth . . . things." I Cor
13:7.
32. "... to support the weak."
Acts 20:35.
35. "these ought ye to have . . ."
Luke 11:42.
39. New Testament.
40. "more blessed to . . . than to
receive." Acts 20:35.
42. "... on charity." Col. 3:14.
43. "be ye all of one . . ." I Pet.
3:8.
44. "... , and ye visited me."
Matt. 25:36.

46. "as a . . . gathered her chickens." Matt. 23:37.
48. Son of Benjamin. Gen. 46:21.

51. Each. 52. Sunday School.
53. Prefix signifying not.
Our text is 2, 21, 38, 54, 55 and 56.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

"Woman's Exchange"

In recent weeks there has been an interesting exchange of ideas and program outlines with Mrs. C. Newton Kidd, of Baltimore, Md., Second Vice-President of the Woman's Missionary Society of the Evangelical Church. Mrs. Kidd edits a news sheet for the societies in her district, and we are sharing with you several suggestions from recent issues, making the *Open Forum* this month an interdenominational meeting place.

Quoting one of their Convention speakers, Mrs. Kidd reminds her readers that the "real" missionary meeting will always rekindle within us, four flames—

KNOWLEDGE	— I know
INTEREST	— I feel
RESPONSIBILITY	— I ought
CONSECRATION	— I will

"Purposeful Plans" include the enlistment of new members, and a "Three-Plus-One Lunch" is suggested. "Divide your membership into groups of three. The three are to gain one new member before the next meeting. At that time have as many tables arranged as there are groups of three so that the 'three members-plus-the guest' may be seated together. The three will bring refreshments for themselves and for their guest, whom they will introduce to the society and enlist, if possible, as a member . . . Just remember this—

Most women won't come the first time you invite;
You have to keep at them by day and by night.

Talk to them, walk to them, visit them, write,
Phone to them—all of your virtues recite!
Go to them—show to them how you are right,
Teach them, beseech them to come and unite,
And keep working at it with all of your might.

"Profitable Pastimes" for the summer months are featured at a *Porch Party* at which reading course books, denominational magazines and leaflets are promoted. (Of course, this is not a new idea, but have you planned for such a party this year?)

The program for *A Light Luncheon* was one of evaluation for a group of churches, and it might with a few changes be used in the annual meeting to "high-light" reports. The key verse was "The light shineth in the darkness." The program follows:

SEARCH-LIGHT: *Light on our reports.* How did we gain? What were our losses?

FLASH-LIGHT: *News Flashes.* What is your society doing that is new? Interesting?

TRAFFIC-LIGHT: *Light on our problems.* Red: What should we stop doing? Yellow: Of what should we be cautious? Green: To what goals should we aim to go?

LAMP-LIGHT: *Light on reading.* What is the reading course? (Other questions on this do not apply to Baptist groups.)

LANTERN-LIGHT: *Light on membership.* What method have you found most successful for winning members? Can you interest and

enlist young women? How? How can we hold our members?

TORCH-LIGHT: *Light on citizenship.* Why is it important to stress citizenship in the W. M. S.? How may a society be actively interested in promoting Christian citizenship? What part does the franchise play in Christian citizenship?

CANDLE-LIGHT: *Light on the stewardship—of Prayer—of Possessions—of Personality.* (Questions and a meditation made up this section.)

The Prince of Peace

The first peace-time Christmas was observed in the Lewiston (Me.) Baptist Church by a beautiful service prepared by Mrs. Robert Berkelman. Because it can be expanded and adapted to the home mission theme on *Race*, it is given here so that *Open Forum* readers may add it to their materials on that theme.

THE PRINCE OF PEACE

CHARACTERS: *Mary*
Angel of Peace
Voice

Girls in foreign costumes representing Holland, Sweden, China, Burma, Germany, America.

SETTING: The manger scene

Voice, speaking from off-stage, does all the speaking. Characters enter as called by *Voice* and group themselves around the manger, *Angel of Peace* entering last of all.

Voice: And there was war upon the earth. Nation fought against nation. Men took up the sword against each other. Women and little children were slain, and their homes made desolate. Over God's fair earth hung the dark shadow of fear and men forgot that they were brothers. Five times the birthday of the Christ Child passed, but the world had no time for the Prince of Peace . . . Then the shadow lifted. Men laid down their arms gladly,

(Continued on page 443)

MISSIONARY • EDUCATION



How to display missionary education material in a limited space

How Shall We Display Our Materials?

"We're going to have our House Party soon and I have been asked to present the missionary education materials." "Our association is meeting and I am wondering how to present missionary education materials." These are popular questions and we know how eager one is to display her materials to advantage.

At the recent Board Meetings of the Board of Education and Publication at the Madison Avenue Baptist Church in New York our department in a very limited space presented the study books, guides and materials available at that time for the 1946-1947 program on "India" and "The Christian and Race." This is how we did it. On a facil-fab roll we thumb-tacked our materials by age groups. Here you will see the materials available for children, youth and adults. The material of this roll is sufficiently substantial so that the individual items may be left attached and rolled up and carried from meeting to meeting and to house party. As you will notice on the small table we exhibited the study books, and books for background reading.

This is what we did in a very limited space. With this as a suggestion, won't you let us know how you are handling your exhibits?



Goals

Have you seen the printed statement to accompany "To Christian World Friends" on suggested goals for the State? The Goals are five in number and all are within our realm of achievement—if we make the effort. Your state can achieve its aim only if each church co-operates in this constructive program of missionary education. If you have not received your copy of "To Christian World Friends: Suggested Goals for the State and for the Local Church" ask your association or state secretary for it or write to the Department of Missionary Education, 152 Madison Avenue, New York 16, New York.

Baptist Tools for Missionary Education

A new leaflet of service to those interested in Missionary Education is called "Baptist Tools for Missionary Education." All of the new Baptist materials for this year are listed in this leaflet and a number of books and pamphlets by Baptists are included. The leaflet

may be used as an order blank. The three new leaflets—"Dispel the Dark—Church School of Missions"; "Bible Book of the Month"; "Baptist Tools for Missionary Education"—are available upon request to the Department of Missionary Education, as are

other leaflets on the 1946-1947 program of missionary education.

Achievement

A set of "tools" for Missionary Education for each church have been sent from the Department of Missionary Education through the state secretary to every church. Samples of all the free material should be put in the hands of the local chairman of missionary education or other person appointed to receive such materials. Each time a leader in missionary education takes office word should be sent to the Association secretary responsible for that particular phase of the program. The only way that names and addresses can be kept up-to-date is through co-operation of the local church leaders with the Association leaders.

Check up the "tools" in your church. Have missionary education tools been received and are they available for use? One of the important tools is the Achievement Chart in Missionary Education—a simple mimeographed form 8½ x 11—on which the activities of each

month in the year in various phases of the missionary education program may be recorded. The pastor should have one of these and another one should be on a bulletin board in the church where each person responsible for part of the program may record activities and members of the church may note progress toward previously determined goals.

Doctors East Doctors West

An American Physician's Life in China. Edward H. Hume, M.D. \$3.00.

"Only those can enter effectively into her life who approach China's citadel by the way of friendship,"

The Bible



Book of the Month

OBADIAH and HAGGAI
for September

writes Dr. Hume. Dr. Edward Hume who lived in China for twenty-five years creating a medical center where West might glean wisdom from East and East could learn science from West has written this charming book which builds a bridge of understanding through which such friendship can be reached. The reading is easy; the expression is fluent. One is eager to read on and on. As *Doctors East Doctors West* was published too late to be included in the 1946-1947 edition of "Friends Through Books"—the national missionary reading program—we are presenting it at this time and announcing that it will be a ten-point reading book.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

If I could have one wish at this moment it would be to turn back the pages of a week in June and meet every one of you in the third annual Youth Conference at Green Lake. Those who could be there were unanimous in the feeling that this conference struck a new high in spiritual insight into Christian faith in relation to our time. Young people, graduates of high school and older, came together from over the Convention territory, 478 of them, and there met and studied, worshipped and played in fellowship with some 60 leaders.

The daily pattern began with Bible study of a great Bible character. This was followed by a panel, remarkably led by Dr. George Kelsey, professor of theology and philosophy at Morehouse College, which focused discussion in the contemporary problem represented by the character just studied. From

this the entire conference broke up into 17 work shop groups to discover practical projects and programs which could be carried out in local churches and college campuses, to bring Christian faith to bear on the problem of the day.

The Vesper Service on the green-sward each night, led by Dr. Clarence Cranford, gave personal emphasis to the day's theme and some of the evening speakers, Rev. George Hill, Miss Olivia Stokes, Professor Culbert Rutenber, Rev. Warner Cole, carried the theme into the realm of experience and action. One of the finest evenings of the conference consisted of a panel presented by young people who revealed what the denomination is doing in all these areas and the opportunities which confront young people for definite service.

The themes for the days of the conference were:

Amos—Moral responsibility in building a Christian community.

Quest for true religion.

Moses—Labor—"Let my people go."

Isaiah—Christian world-mindedness.

Jonah—Missions.

John—The inner experience of a living faith.

Christian mysticism.

Paul—Evangelism beyond tradition.

Christ—Commitment to the abundant life.

One of the high points of the conference was the privilege of hearing Dr. T. Z. Koo of China speak out of his own experience on "What it means to be a Christian," "Becoming a Christian" and "The Christian and the Present World."

In myriad ways and in widening influence, as each dedicated life touches another, this youth conference will send healing, redeeming streams into the world of 1946-47. Every young person who dedi-

cates himself to Christian discipleship can be a part of this movement, for "This Generation—*With Christ Can Change the World.*"

Very sincerely yours,

Elis P. Kappan

Cuba Guilds Set High Standards

Miss Elizabeth Allport, missionary in Guantanamo, Cuba, recently stopped in the office and gave us the following information: There are 17 World Wide Guild Chapters (Societies) reported in Cuba, 11 of which sent in a report this year. The 11 Societies reported a total of 371 members, 351 services held, \$437.39 taken in and \$396.69 spent for scholarships, home missions, Love Gift sent to national office, local churches. Nine Guilds reported that they had observed Fellowship Vesper Day. The group in Bayamo had perfect attendance.

High standards have been set for the Guild groups and their goals are as follows:

1. At least 6 missionary programs during the year
2. Either direct or help in a mission Sunday School
3. Work for home missions
4. Take part in the reading course or program
5. Prepare a year-book
6. Either pay a full scholarship or help pay a scholarship in some Christian school—for a boy or girl very poor who couldn't pay otherwise and who is a regular attendant at the main Sunday School of the church or mission Sunday School
7. Make clothing for poor, particularly the children
8. Help to extend a subscription list for the *Mensajero*, the Baptist paper
9. Distribute Christian literature
10. Each Society to pay \$1.00 a year toward the expenses of the Gen-

eral Society which gives out leaflets, pamphlets, etc.

Miss Allport keeps in touch with each Guild. She has written three letters to each of the Societies since April, and passes on ideas from one Society to another. Since the Convention Miss Allport has given each group copies of three plays they can use—translated into Spanish.

From Tule Lake to a Land of Giants

"A Nisei boy, who was in my youth group when I worked in Everett, returned the other day from Tule Lake and spent an evening, telling of his experiences while in camp and the impressions he had when he became free. Upon his release he first went to Denver to find work. He was 'scared to death' (his words) as he walked down the street, for it seemed that everyone was coming after him. He had been in camp so long that he had forgotten how tall the average American was and he felt he was in a land of giants. I told him I knew exactly how he had felt, for on the previous Sunday evening I had attended a memorial service for one of our Japanese girls and was the only Caucasian in the congregation of a well-filled church. I was **THE GIANT!**—*Violet E. Rudd*, Christian Friendliness missionary, Washington.



Carrie Dollar, President of the National B. Y. F.

New Officers of B. Y. F.

The annual meeting of the Baptist Youth Fellowship National Council met at the Northern Baptist Assembly grounds, Green Lake, Wisconsin, June 17-20. The National Council is the "board of managers" of the B. Y. F. made up of 73 elected delegates from the state and city areas. The Council divided into three groups rotated in discussing *Meaningful Meetings*, *Vital Youth Evangelism* and *Motivated Projects*. At the same time four committee groups were concentrating on the *Disciple Plan*, *Revision of the Constitution*, *Promotion and Public Relations* and *Student Commissions*.

One of the important features of this Council Meeting was the forming of a Temporary Student Commission, to concentrate on student problems and program, as part of the B. Y. F. Council and with representation on the Executive Board.

At the final session of the National Council the following officers were elected for the coming year: President, Carrie Dollar, Wisconsin; Western Vice-President, John Giltner, Oregon; Central Vice-President, Cay Hermann, Ohio; Eastern Vice-President, Andy Davidson, New York; Recording Secretary, Ernestine Moore, West Virginia; Corresponding Secretary, Martha Clingman, Kansas; Financial Secretary, Kenneth Dodgeson, Indiana. Others appointed to places on the Executive Board of the B. Y. F. because of certain relationships are James Ashbrook, New York; Wendell Gangwich, Nebraska; Jean Beck, Massachusetts; Hazel Ashe, Michigan; Paul Converse, New Hampshire; Spencer Parsons, Massachusetts; Roger Fredrikson, Kansas; Kenneth Dannenhauer, Rhode Island; Richard Beers, Wisconsin.



Guild Materials

Many questions have been asked about the status and the functioning of the World Wide Guild as part of the Baptist Youth Fellowship. Brief answers have been given to the questions most frequently asked in the new pamphlet illustrated on these pages and entitled *You Ask*. This pamphlet should receive wide distribution in the interest of understanding and unity.

The annual program of plans and materials for Guild groups is found in *Guild Goals of the Baptist Youth Fellowship*. The cover girl is Miss Jean Lee Luckey, former secretary in the Guild national office, later Association World Service Secretary and now commissioned as a missionary to Africa. She represents a Guild girl who had made her answer to the theme of the year, "Whom Shall I Send?"

Guild leaders will be interested in the book *A Symphony in Color* which contains the suggested program for Guild house parties. The program is built around the theme of "Race," one of the study themes for the current year, but will be useful for other years as well. This book, which contains among other things four conference outlines and suggested worship services sells for 60 cents a copy. The

worship services, seven in number, have been printed in a separate pamphlet entitled "I Met God in the Morning." These will be useful in any study of the Race theme. The pamphlet is 15 cents or eight cents each if ordered in lots of ten or more. The devotional booklet and the House party program book should be ordered from the Division of Camps and Assemblies, 1703 Chestnut Street, Philadelphia 3, Pa.

In September the Guild program booklets for the year will be available. In the booklet for Ann Judson groups and the one for Sally Peck groups both study themes, "India" and "Race" will be treated. Alma Noble groups will have two program booklets. Each is 25 cents.



World Outreach

The pamphlet *World Service—Study and Action* outlines the missionary education program for Baptist young people for 1946-47, giving the study subjects and suggested materials for all ages and all groups included in the Baptist Youth Fellowship. This pamphlet is distributed free to the churches. This and *Read Around the World* should be useful tools in the hands of the World Service Committee in the local B. Y. F.

Read Around the World

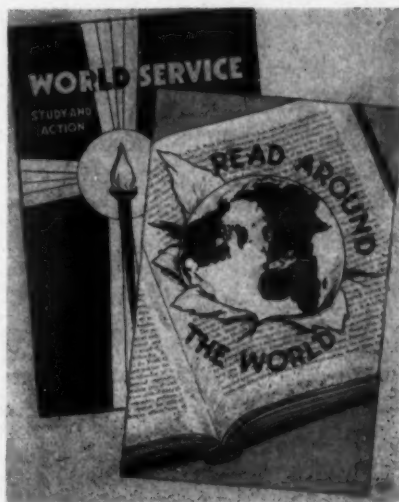
That is the name of the pamphlet which carries the reading list

for young people for 1946-47 and is being distributed to each church.

Youth is a time for dreaming. And some of the dreams are about the world you live in or would help to build. As young Christian citizens of the world you are particularly eager to lift your sights and deepen your understanding of all peoples everywhere. Not everyone can travel but anyone can take the book route to the ends of the earth. This pamphlet presents a graded reading list by which all Baptist young people may see fascinating places and make *New Friends Through Books*. This list is part of the reading program for the whole church. Why not set a goal in your group, of each young person reading one book from each section of the list, this year? *Read Around the World*, as you dream and plan to make it more Christian.

Alaska Guild Girls Entertain Sailors

"We planned a Guild Vesper service for the first Sunday evening in December. We have a fine group of ten Guild girls. They invited the Mother's club for the service. When we were about half through the program in walked several sailors from across the bay. They too enjoyed the program and the lunch which was served afterward."—*Pearle Rold*



MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

If you could hear me just now I'd be giving three big cheers for the boys and girls of the Northern Baptist Convention. Why? Because I know you are the finest boys and girls in America!

In addition to all the service projects and study classes you have proved that you love Jesus Christ and want the story of his love to go to other children around the world. You have given to the Unified Budget of our Northern Baptist Convention \$33,066.17 and to the Sunday of Sacrifice \$17,297.85, making a total of \$50,364.02, an increase of \$5,949.15 over last year.

Now you know why I'm giving three cheers for you today. Keep up the good work! As we come to know and love people we want to help them to have at least some of the fine things that are ours. The love of Jesus Christ our Saviour is the best gift we have. We can send it out to others through our missionaries. Your gifts make it possible for missionaries to be sent.

Sincerely,

Florence Stansbury

Study Materials

India

The Christian and Race

This year our mission study areas of current interest are extremely timely. Be sure that your children have some opportunity to do some thinking at least on one of these studies. Here's the children's material:

Primary: *Fig Tree Village*
(India)

Billy Bates

Junior: *Shera of the Punjab*
(India)

We Sing America

LET'S BE FRIENDS

*Baptist Mission Study Course
with Stories for
Primary and Junior Children*

*Theme:
INDIA
THE CHRISTIAN AND RACE*

Baptist study material *Let's Be Friends*—can be used with or without reference to the above study materials. It is a course that has worship and study materials, stories, activities, service projects, Special Interest missionaries, and suggested fellowship opportunities. Be sure that your children have this Baptist material presented to them sometime during the year. The price of *Let's Be Friends*? Fifty cents! Get your copy today from your nearest Baptist Bookstore or send directly to the Department of Missionary Education, 152 Madison Avenue, New York.

Good Work, Girls!

There are only eight girls in our little village who are Crusader age, but they are quite an active



"Crusaders," Locke, California

group. As soon as they heard about the hospital to be built in Nicaragua they said "Let's earn some money to send in for our part." Very soon they designed a carnival and had a grand time working together on it. Nearly everyone in town came the night of the Carnival and the girls were happy at the success of putting something over for the first time in their lives. (These younger girls have had to sit back and watch two older groups carry things along.)

These eight girls worked very hard the day of the carnival and put all they had into it the minute the doors were opened. As we were cleaning up one eleven-year-old said, "My, today has been so much fun," and I realized that not one thing had been done for themselves, but they had found the real joy of losing themselves in giving. *Mary Beth Dixon*, Chinese Christian Center, Locke, California.

(P.S. Their enclosed check for the hospital was \$30.00.)

Following the Great Physician in Nicaragua

A new world was upon me, strange customs and a strange land, when I came by plane to Managua, Nicaragua, in November 1944. Now I have the joyous experience of serving these people in the name of Christ, giving them physical comfort through nursing and also spiritual comfort and love. With our Baptist hospital of 26 beds and our 14 student nurses we are working daily to give the proper medical care. Patients are of all ages and classes of society, with many types of diseases. One patient arrived at 6 A.M. having traveled over 200 miles in the cool of the night to come to our hospital.

Our advanced students in the training school are in line to be the first nurses to graduate in Nicaragua; for our hospital and for these people this is indeed an achievement. We pray that the spirit of God will direct these young women as they go to their homes and about their country, ministering to urgent human need.

I live here as I have often dreamed of living. Arising at six in the cool freshness of the morning, I attend the chapel service of the students and conduct an inspection of uniforms. The group moves quietly to the hospital and listens to reports: Jose's continued improvement; the patient in No. 1 very ill with amebes; the small child of an American very ill; and the patient in No. 7 whose heart is pumping madly; the Chinese who speaks little English or Spanish. My next duty is to visit each patient, check on his improvement and speak a little to him in Spanish.

Breakfast is taken in the leisurely style of a Latin country. This is the time we have devotionals, giving thanks for our blessings and seeking guidance for our work. In the operating room heavy woolen blankets serve as blackout curtains. A tonsilectomy is in progress and it is necessary to have only the searching light on the head of the surgeon. One shining

light is found here in this darkness, it must not fail! In the clinic is a man with dark wrinkled skin and with trousers bearing patch upon patch. He is examined thoroughly and given medicine to correct his ills. This type of patient is given the same care received by others who can afford to pay for medical service. Since each patient brings his own bottle for medicine, this man will trudge home with his dose in a coca-cola bottle.

At 4 P.M. I am riding my bicycle on the dusty road to Managua, where I shall attend my Spanish class at Colegio Bautista. The trip home starts with a small hill to climb, then I coast slowly down Somoza Boulevard, in front of the Presidential mansion. Here I am a bit higher than the surrounding landscape and get a view of the lake and the mountains which seem to be rising from the water against the sunset. Patches of white clouds against the pale blue, with various tints of pink like a satin ribbon, and the silhouette of palms make this view fairy-land beauty.

We often have patients from the States and with an army camp nearby we have recently had occasion to receive a visit from one of the doctors, consulting on an unusual case. People from the United States often tell us that they prefer to come to our hospital and we like to send them back to their homes

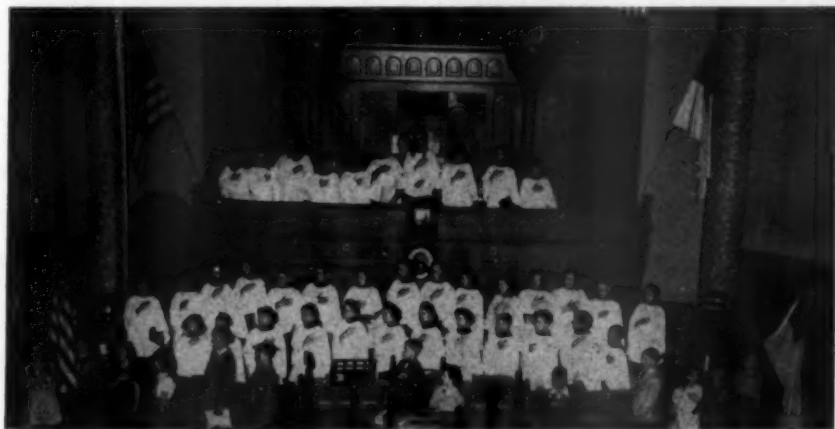
with a better understanding of missionaries and the work we are trying to do.

I have been pulling skeletons out of closets and now that we have a real one it will be just the right answer to teaching anatomy. I wish I could find some other things similar in a closet, but the patients do not seem to mind that they are being used, tactfully, to serve purposes for which dolls or forms are usually employed. Our one classroom is also used to store sterile supplies for the operating room.

Before I finished this letter tonight six student nurses came to me asking permission to go to a special service in the Baptist Church. Since there was no one else to chaperon them I decided to walk to the service with them. Chairs and benches had been moved out into the street for the inspirational service. With the earth for a floor, the sky for a ceiling, the wind blowing gently, together with the message well presented, this service had special significance. *Dora L. Hall.*

C. W. C. Rally, Portland, Oregon

"I am sending under separate cover a photograph of our Willamette Association C. W. C. Rally held May 5th at the First Baptist Church in Portland, Oregon. There were about 375 children and their leaders present and the gifts amounted to \$275.41. The children were thrilled by a surprise visit from Miss Mary Setzekorn of the Kodiak Mission. She told them four true stories about her 'children.' Mrs. Delores Bailey of this city told the story of Bacone College. We find these rallies not only valuable in furthering the cause of missions, but also in training children in the arts of presiding, leading singing, etc." *Mrs. J. Hammerly.*



C. W. C. Rally at Portland, Oregon

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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

City Line and Lancaster Avenue, Philadelphia 31, Pa.

GORDON PALMER, President

Summer High Temperatures and High Subscriptions

Once again June brought its quota of perfect days, although some were high in temperature, and with them came perfect subscription weather. Each day the postman delivered to MISSIONS subscriptions from all over the land. The recorded total, 2,614, compares with 2,541 in June, 1945, a net gain of 73 for the month.

Fortunately July also did very well. The big increase of 543 a year ago in July, when 1,710 subscriptions were received, apparently was too big to be surpassed this year, but July produced 1912 subscriptions, which meant a gain of 202 for the month.

The score now stands at 148 months of gain and 11 months of loss since May, 1933, more than 13 years ago.

To Club Managers, pastors, subscribers, and all friends of MISSIONS

who helped during the hot and sultry days of the summer to maintain the subscription trend, hearty thanks.

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STORY-O-GRAPHS

Dept. 50, P.O. Box 145

Pasadena, Calif.

◆ THEY SERVED THEIR DAY AND GENERATION ◆

Bernard J. Rockwood

Rev. Bernard J. Rockwood, who died on March 25, 1946, in Daytona Beach, Florida, four years after his retirement from active foreign service had spent 32 years as a missionary in India.

Born in Oil City, November 7, 1877, he was graduated from Denison University, A.B. 1900, and Crozer Theological Seminary B.D., 1910. He took post-graduate work at the Universities of Chicago, Michigan, and Pennsylvania and received his M.A. degree, 1919, from Ohio State University. Mr. and Mrs. Rockwood were appointed to South India foreign service in February 1910, and served in three important stations, Cumbum, Hanumakonda, and Kurnool. In Cumbum, Mr. Rockwood toured and reorganized the station school. In Hanumakonda, he spent long periods with the preachers touring and preaching throughout that large field. In Kurnool he was Principal of the Coles Memorial High School. He organized and equipped the Coles Industrial School, in 1921, a school which soon had the reputation from the Government Inspecting Officers as the best of its kind in the Presidency. He served on several committees among which were Leprosy Relief, Red Cross, Tuberculosis Relief. In January 1942 he received the Kaiser-i-Hind medal for "meritorious service in education in India." Mr. and Mrs. Rockwood returned home in April 1942. He is survived by Mrs. Rockwood, four sons and a daughter.

Mrs. John Newcomb

Mrs. Sarah Little Newcomb, 91, widow of Rev. John Newcomb, D.D., died in Los Alamitos, Cal., on January 29, 1946. For 44 years Dr. and Mrs. Newcomb served as missionaries of the American Baptist Foreign Mission Society in India, from 1884 to 1928. Mrs. Newcomb was born in Ireland, August 14, 1854. Her education was received in England. Records say simply that, "On the way to India, Miss Little met the English Army Officer to whom she was married in Secunderabad a year later in December 1876." Through the influence of Rev. W. W. Campbell,

missionary in India, Mr. and Mrs. Newcomb became definitely interested in Christian missions. In 1880, they were baptized by Dr. H. C. Mabie, then pastor of the First Baptist Church, in Indianapolis. In April 1884, after further study, both were appointed missionaries. Two years after their arrival they were associated with Mr. and Mrs. Campbell in Secunderabad. In 1886 they were transferred to Cumbum where they served devotedly and effectively until their retirement in 1928. They were deeply loved by their Indian brethren and during their service in Cumbum well over 10,000 persons accepted Christ. Laboring side by side with her husband Mrs. Newcomb was a tremendous help in evangelistic and school work. Dr. Newcomb died in Jerusalem in June 1928 en route home.

Jessie Adams Latimer

Jessie Adams Latimer, wife of Rev. James V. Latimer, D.D., died of pneumonia at the age of 67, at her home in Upland, Cal., on January 11, 1946. Dr. and Mrs. Latimer had served as missionaries of the American Baptist Foreign Mission Society in China from 1904 to 1924. Born into a Baptist parsonage in Saline, Mich., August 23, 1878, she was always active in church and Sunday school work. She was graduated from Ottawa University, Kansas, B.A., 1901, and continued her interest in religious work through Y.W.C.A. institute and summer conferences. For three years she served as State Secretary of the Y.W.C.A. for Kansas, Oklahoma, and Indian Territory. She was married in 1904 to Rev. James V. Latimer and together they sailed for China. They served at Huchow, Hangchow, and Shanghai. In 1924 they returned to the United States. Later they went back to China where Dr. Latimer served with the Army and Navy Department of the Y.M.C.A. In 1938 they again returned to the United States and Dr. Latimer became director of public relations at Sioux Falls College in South Dakota. In 1941 they moved to Uplands, California. Mrs. Latimer died as she had lived—quietly, cheerfully and at peace with

God and man. She is survived by her husband, a son and two daughters. The funeral services were conducted by Mr. George Lerrigo, a long time Y.M.C.A. worker in China, with Dr. F. J. White of Shanghai University and Dr. P. H. J. Lerrigo participating.

Mrs. Robert Routledge

Mrs. Robert Routledge, formerly of Cuba, died in London, Ontario, on February 11, 1946. She was born in Grey County, Ontario, on January 25, 1869, and was of sturdy Scotch Baptist stock. Since 1940 Dr. and Mrs. Routledge had been living in retirement in London, Ontario. For one term of service they had been missionaries in the high altitude of Bolivia under the Canadian Baptist Board. On March 1, 1909, they were appointed by the American Baptist Home Missions Society to labor in Cuba, where Dr. Routledge served as the President of the Colegios Internacionales, at Cristo, and where 10 years later he added to that position the responsibilities of general missionary for Cuba. During all these years in Bolivia and Cuba Mrs. Routledge gave herself with rare devotion to helping her husband in his work. She is survived by her husband and two daughters.—Charles S. Detweiler

Ethel M. Jones

Miss Ethel Jones, who died at her home in Des Moines, Iowa, February 6, 1946, was a missionary of the Woman's American Baptist Foreign Mission Society in charge of English Girls' High School, Moulmein, Burma, from 1920 to 1924. She was a graduate of Drake University and received a graduate degree from the University of California. She taught in high schools in Iowa, Oregon and California. She traveled in Europe and in 1934 and 1938 was a member of Sherwood Eddy's European Seminars. She had been on the faculty of Drake University since 1924, and at the time of her death was associate professor of history. As a tribute to her worthy life, friends are contributing to a memorial fund to be used by the Midwest Institute of International Relations.

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Malinda K. Miller

Miss Malinda K. Miller, former missionary of the Women's American Baptist Foreign Mission Society, died on June 5, 1945, after an illness of many months, at her home town of Stanford, Ky. She was born in Stanford and secured her education in Kentucky, at Stanford College, Georgetown College, and the Kentucky College for Women, from which she secured her B.Sc. degree. She also took graduate work at Columbia University. During World War I she served the Y. W. C. A. in this country, and the Y. M. C. A. in France. Reared a Baptist, Miss Miller was converted when 12 years of age, became interested in foreign missions, sailed for Burma in August, 1921, and served in the Mission Girls' School in Mandalay. After two years she came home because of ill health. The vessel on which she set sail was delayed in Hong Kong Harbor by a typhoon, which saved them from the Japanese earthquake, but the liner arrived in Japan just in time to administer aid to the sufferers. Miss Miller never returned to the field.

Marie Côté, M.D.

Marie Côté, M.D., was born 85 years ago into a Catholic home in Quebec. In her youth she came to Burlington, Iowa, where she became a Baptist in 1875. She studied at the Baptist Missionary Training School in Chicago and received her medical training at the Woman's Medical College in Chicago. She was appointed missionary of the Woman's American Baptist Foreign Mission Society in November, 1888, and sailed the next month to take up medical work in Rangoon, Burma. She died at Thandaung, Burma, on January 9, 1944, and was buried in the English cemetery. There was a large attendance of grateful friends at her funeral in spite of war conditions and enemy occupation of Burma. News of her death was received at Baptist Headquarters in January of this year. Most of her life was spent in Burma, but she returned for brief furloughs in 1891 and 1898. She was on the staff of Government Dufferin Hospital in Rangoon and for some years carried on private practice in the hospital she es-

(Continued on page 444)

THE OPEN FORUM

(Continued from page 433)

and once more they looked around, and saw that the earth was fair, save where war had blackened it.

And now again it is the birthday of the Christ Child. (Opens curtains to manger scene; *Silent Night* played softly.) And the nations come to the manger, bearing gifts for the Prince of Peace.

Holland's gift is a heritage of beauty in the paintings of her great artists—Franz Hals, Rembrandt, and Vermeer, whose works have been an inspiration to succeeding generations of artists.

Sweden offers her example of true democracy and social justice, where man has concern for his fellow men, and for the true education of youth.

China comes bringing the wisdom of the East, gained through patience and endurance by her great scholars and sages.

Burma brings to the Prince of Peace the hunger of her people for a knowledge of Him and of His love. Her people are ready and waiting.

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And *Peace* came to the earth (enter *Angel of Peace*). How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. (Tableau held through rest of service.) They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

God himself shall be with them, and be their God. And God shall

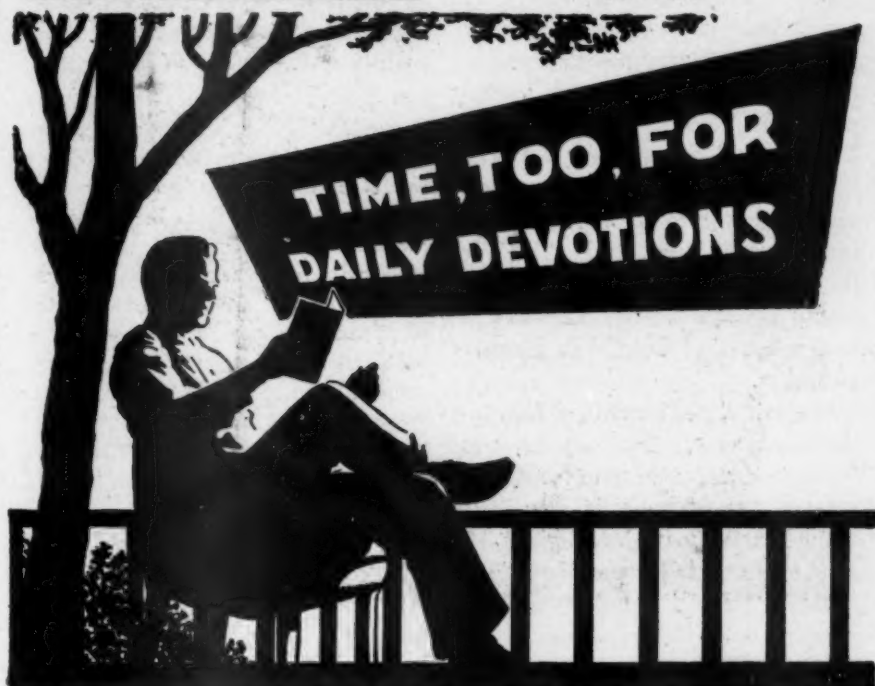
wipe away all tears from their eyes; and there shall be no more

death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. Glory to God in the highest, and on earth peace, goodwill toward men.

HYMN: "O Come, All Ye Faithful"

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TIDINGS

(Continued from page 431)

to suitability. Many of our girls are entirely clothed and equipped from the Campus Store. The Sales House is our main support, and children's clothes are still the chief demand. We have had several very low income days since the end of the war, for Negro people seem to be first to feel the effects of unemployment. The heavy rains and the hurricane of September 17, 1945, wrought havoc with crops, so that another source of income for Negro farmers has been sadly hit. We face with hope the uncertain times ahead because of the cooperation and interest of friends in Baptist churches.

Our enrollment numbers 150 students living on the campus, and three students coming in for classes by the day. The girls cooperate wholeheartedly in the religious life of the school: in the conduct of the Sunday school, Sunday evening vespers, daily chapel service, Wednesday evening Young People's group meetings, and in their class prayer meetings. The senior girls are planning to put their Bible study to practical use by helping in the children's classes of the churches at Port Royal, four miles away.

From the class which graduated last May we hear gratifying reports. Nearly half of the group of 33 graduates have gone on to col-

lege or further training. This is the largest proportion ever, and we look on it as a hopeful sign. Education is a vital need for Negroes if they are to win for themselves the free citizenship which American democracy prescribes. Pray with us that opportunities will be opened for them in which Christian training and education may find their fulfillment. — Louise M. Voth.

(Continued from page 442)

established in her own home. She feared no danger and no one was too poor or too degraded to restrain her from this service. At one time she had over 2,000 baby cases from Mohammedan homes. In 1941 she received the title of Member of the British Empire, a high honor by the government.

Fellowship of Prayer

Vesper Hour Service, October 6, 1946 "When women pray" and when all Christians pray changes do come. Be sure *your* church joins with others in the Northern Baptist Convention in prayer for our Crusade for Christ.

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(Continued from page 426)

proposed local church Refresher Meetings this fall when with renewed sense of the companionship of God and dependence upon the bread and water of life the churches mark their progress thus far and take stock for the rest of this year's Crusade journey. Pastors, church C. L. C. Chairmen and other key members have received a leaflet describing the possibilities in Refresher Meetings held on a mid-week or series of midweek evenings, in most cases in connection with the regular prayer meeting. The suggested theme for the individual meeting is "Conquering and to Conquer" coming from the description in Revelation 6:2. That of the series is "Our Ministry Together—with Christ" with subordinate themes applying to each of the six Crusade Areas. Along with the devotional part of the service and an inspirational address by the pastor is the opportunity for reviewing achievements to date and girding for future efforts. The Refresher Meetings may be the means of obviating or rising from a possible slump in prayer and action.

For various reasons some churches have not officially entered the Christian Life Crusade, although

of course all active churches are advancing in the direction indicated by the six Crusade Areas since the Crusade aims simply to point up and vitalize specific goals and effort along the lines believed to be in the will of Christ for our day. Many churches will be officially joining the Crusade this fall as they prepare their own leadership and dates for their six-weeks Institute. A full explanation of the purpose and organization for the Crusade will be found in the booklet, "Briefs" for Local Churches, mailed to the churches last year and available at headquarters in New York.

"Here is the democratic opportunity you have been waiting for—it is your opportunity to help us plan," said Rev. A. D. Johnson, pastor of the First Baptist Church, Middletown, Conn. "The Christian Life Crusade is a convention-wide co-ordinated program which combines a spiritual emphasis with practical achievement goals for the strengthening of each local church in its ongoing work."

When it came to the special business meeting of the church in Pitman, N. J., held for the purpose of hearing the suggestions of the Institute Planning Conferences and adopting goals, Pastor Grover C.

Walters gave it the air of a school alumni meeting for "an open forum discussion of the Seminar Recommendations." The call to the meeting was sent from the office of the "Supervising Principal."

Rev. A. A. Van Sickle, pastor of the North Topeka, Kansas, Church, believes in abounding good cheer when there is work to be done. As a pyramid at the heading of his call to the special business meeting he arranged these words "Sunshine," "Laughter," "Satisfaction," "Happiness Supreme," "The Impetus of Things Done" and "The Urge of Greater Things to Be" and said, "This indicates the way things are going at North Topeka Church these days. . . . Choose from the recommendations of the Planning Groups those things which seem to you to be of vital importance in our church program and make a special effort to help the church realize them."

The progress of the churches as they stretch forward toward their goals will be watched with keen interest and the check-up meetings at the end of the year will in many cases not only be the celebration of accomplishment for a year but a time to determine on further directions of advance for the year to come.

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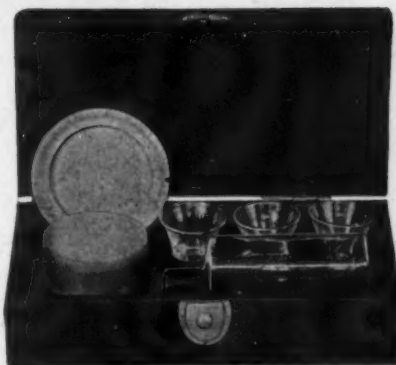
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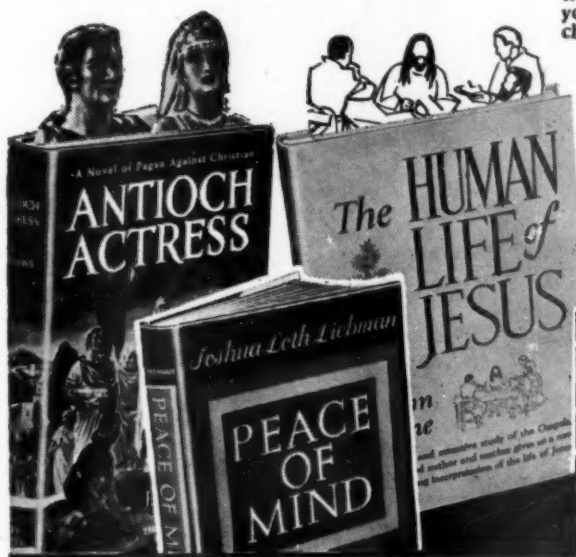
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